

# Improvement Era

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ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT  
ASSOCIATIONS, AND THE  
SCHOOLS OF THE CHURCH  
OF JESUS CHRIST OF LATTER  
DAY SAINTS



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WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE IMPROVEMENT ERA

## Jim Morgan, L. D. S.

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He didn't have much schooling—no diplomas nor degrees.  
Men used to say: "Jim Morgan, he don't know his A, B, C's;  
The one thing on Jim Morgan's mind, is his big cowboy hat."  
And then they'd laugh and laugh, as if they'd hit it plain and pat.

Jim said to me one day: "Old pal, what some folks claim to be  
'The higher ejjicashun,' don't look high at all to me.  
I kind a pity them that thinks religious folks is fools,  
And says 'the boys are 'sissies,' them that goes to Sunday schools.

"Some chaps that thinks they know a lot have missed the mark a mile;  
For 'tain't how much ye learn that counts, but what ye learn worth while.  
Some men learn best attendin' school, some plowin' up the sod;  
But the most that any man can learn is, What's the will of God?

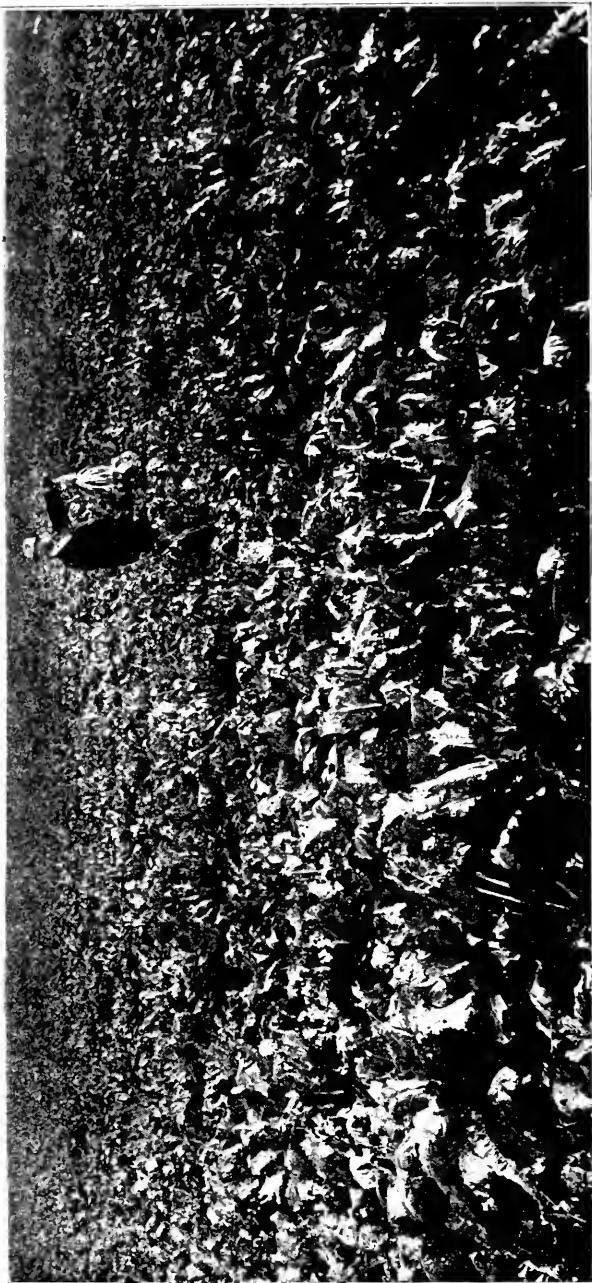
"I reckon the One that gave us breath to breathe until we die,  
Meant us to git the knowledge that we'll need most by and by.  
Money's the biggest thing to some; but anyone that's wise  
Knows life means more than gittin' rich, outsmartin' other guys.

"A bank account—sure, that's all right, and good for you and me;  
But 'tain't the price of happiness, in time nor 'ternity.  
It won't count much in worlds to come, when man with God shall dwell;  
But how you've used it—that'll count, and help make heaven or hell."

Jim's eyes were now a-blinkin' like an owl's—the wise old bird!  
"Yes, this here 'ejjicashun' is a mighty darn big word.  
I'd like to be an L. L. D. or a B. A., I confess;  
But I would rather be myself—Jim Morgan, L. D. S."

*C. Byron Whitney*

*St. Louis, Mo.*



Utah has become a prosperous agricultural area. The Utah sugar beet crop, for 1920, is placed at 1,304,000 tons, grown upon 112,700 acres within the state, exceeding 1919, by 9,453 acres. According to M. M. Justin, agricultural statistician, the beet growers will receive \$15,648,000, the largest sum ever paid to Utah beet growers in any one year. The sugar production in the United States, for 1920, will make 1,109,000 short tons, out of which Utah will produce 153,200 short tons.

# IMPROVEMENT ERA

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## Two Great Phases of the Lord's Work\*

*By Elder Orson F. Whitney, of the Council of the Twelve*

### *In Tune with the Keynote*

My spirit is in perfect tune with the keynote struck for this conference. I believe in charity and forgiveness. I fully agree with the one who said: "He that judgeth a matter before he heareth it is not wise." And we do not hear a matter by hearing one side of it. It is wrong to pass judgment before proof of guilt. The Prophet Joseph Smith was murdered while awaiting trial on a trumped up charge of which he had not been proved guilty, nor could he have been. He had surrendered for trial, but his plotting murderers declared: "The law cannot reach him, but powder and ball shall." And they forthwith carried out their wicked threat. This, however, is not the theme that was weighing upon my mind.

### *Two Phases of God's Work*

I have been thinking of two great phases of the Lord's Latter-day work, one of them appealing more strongly, perhaps, to the traveling ministry who are preaching the gospel in the world; the other to those who are laboring at home in the stakes of Zion and particularly in the temples of God.

### *Temples in This Dispensation*

Temples and temple work is a subject that lies very near and is very dear to the heart of every faithful, thoughtful Latter-day Saint. This Church since its organization, has built eight temples—the first one at Kirtland, Ohio, in the year 1836; the next one at Nauvoo, Illinois, in the early forties; and it

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\*Sermon delivered at the October Conference of the Church, 1920.

projected others at Independence, Missouri, and at Far West and Adam-ondi-Ahman in that state. Then came the departure of the Saints into the wilderness. The first temple in Utah, the one at St. George, was dedicated in 1877, the year that President Brigham Young died. Next in order was the Logan Temple, completed in 1884; then the Manti Temple, in 1888. The great Salt Lake Temple, which occupied forty years in building and cost over three million dollars, was dedicated in April, 1893. Since that time, we have built a temple in the Hawaiian Islands, and another at Cardston, in the province of Alberta, Canada. And now the Church contemplates a temple at Mesa, Arizona, which will make the ninth, thus far, in this dispensation.

### *The Kirtland Temple*

Among all these sacred structures there is one that stands out unique, with a character and history all its own. It is not the largest of our temples, nor the costliest; but things occurred within its walls of which there is no counterpart in the history of any other house of God. I refer to the temple at Kirtland, which it was my privilege to visit, first, in 1877, and subsequently in 1914. One peculiarity of that temple—which yet stands—is the absence of a baptismal font, the principle of baptism for the dead not having been revealed to the Church that early. But there is something connected with the Kirtland Temple of far greater consequence than a baptismal font, and without which there would have been no baptismal font in any of the temples since erected; and without which, moreover, the whole work of God in this dispensation would have come to a standstill.

### *Joseph and Oliver*

You will understand me more clearly after I have read to you a selection from the book of Doctrine and Covenants—a portion of Section 110, the caption of which runs as follows: “Visions manifested to Joseph the Seer and Oliver Cowdery, in the Kirtland Temple, April 3rd, 1836.” This was just one week after that house had been dedicated. Joseph and Oliver were the first and second Elders of the Church. They had been associated together in the translating of the Book of Mormon. They were together when John the Baptist restored the Aaronic Priesthood, and when the Melchizedek Priesthood was brought back to earth by Peter, James and John. They were together in organizing the Church; and now, six years after that event, they are together in the first temple erected by the Latter-day Saints, receiving from God one of the most wonderful manifesta-

tations ever vouchsafed to mortals. It came in order that what had gone before in the opening of this gospel dispensation might not be in vain. The glorious appearing of the Father and the Son; the visitations of the Angel Moroni; the discovery of the Nephite plates; the restoration of the Priesthood, and the organization of the Church—all these events were preliminary to what was about to come. Here is the record of visions seen by Joseph and Oliver on that occasion:

### *Jehovah Appears*

The vail was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breast-work of the pulpit, before us, and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

A wonderful revelation in itself, this proclamation from the mouth of Jehovah, the God of Israel, that he is no other than Jesus Christ, the Savior of mankind. He accepts the house—the Temple built to his name—and the record thus continues:

### *Moses and Elijah*

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. . . .

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

### *The Gospel to the Nations*

Up to this time the activities of the Elders who were preaching the gospel had been confined to various states of the Union and to the Dominion of Canada; but now the Ensign, previously lifted, was farther advanced. The keys of the gathering having been restored, preparations were made for sending the gospel

from the Land of Zion into foreign lands, calling in from their long dispersion the children of Israel, scattered for generations through the various nations of the world. But if the keys committed by Moses, who held them at the time of Israel's exodus from Egypt, had not been conferred upon the Prophet presiding over this dispensation, the work of God would have halted then and there. There would have been no gathering of Israel, if the keys for the gathering had not been restored.

### *First Foreign Mission*

In the summer of 1837, a little over a year after these keys were given to Joseph and Oliver, the Prophet, harassed and tortured by conditions then prevailing at Kirtland, where everything seemed tottering to its fall—half the Quorum of the Twelve and many of the Seventies and Elders arraying themselves against the Lord's anointed—voiced the word of God to the effect that "something new must be done to save the Church." Yes, Satan saw what was coming; he knew the significance of the restoration of those sacred keys, and he did his utmost to destroy the Lord's work in its infancy. It was a period of apostasy; the things of the world were uppermost in the minds of the people, and many were neglecting their spiritual duties, and seeking to become rich at the sacrifice of principle. Such was the situation when, according to Heber C. Kimball, one of the Apostles, the Prophet, sitting beside him in the Kirtland Temple, Sunday, June 4, 1837, said: "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.'" Heber C. Kimball and Orson Hyde, with Willard Richards, Joseph Fielding, Isaac Russell, John Goodson and John Snyder, crossed the Atlantic, landed at Liverpool penniless, proceeded to Preston in Lancashire, and there preached the first "Mormon" sermons ever heard on European soil. Their success was marvelous. Whole villages were swept into the Church by these unlettered but divinely empowered apostles of the new dispensation. In eight months they baptized two thousand souls, and Heber wrote back to Kirtland: "Glory to God, Joseph, the Lord is with us among the nations!"

### *Earliest Immigrants*

Subsequently another apostolic mission, headed by Brigham Young and including a majority of the Twelve, crossed the ocean and carried the gospel to all parts of the British Isles. Seven thousand converts were added to the Church; a new edi-



tion of the Book of Mormon was published; many thousands of tracts were distributed; the *Millennial Star* was founded and a permanent emigration agency established; and in the month of June, 1840, the first company of Latter-day Saints from a foreign land sailed from Liverpool to New York, bound for Nauvoo, Illinois, which had become the place of gathering. From that time on, Israel has been flocking from the nations, to meet the God of Israel when he comes, and to make the necessary preparation for his coming. All this by virtue of the keys restored by Moses, and conferred upon Joseph Smith and Oliver Cowdery in the Kirtland Temple.

### *Judah to Return*

About two months before that little company of forty-one Saints crossed the Atlantic on the ship *Britannia*, a notable conference was held at Nauvoo, and two of the Apostles, Orson Hyde and John E. Page, were called to go to Palestine and bless that land, that its barrenness might depart and the way be opened for the restoration of the Jews. For be it remembered that the gathering of Israel includes the assembling of "the dispersed of Judah"—their return to their ancient homeland. America is the Land of Zion, and here the New Jerusalem will stand. But Christ's kingdom will have two capitals, one in the Old World, one in the New; "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

### *Orson Hyde in Palestine*

John E. Page faltered and fell by the way; but Orson Hyde accomplished his mission, though beset and hindered by many hardships and difficulties. It took him a year and a half to reach the goal for which he had set out. Finally, on the 24th day of October, 1841, from the summit of the Mount of Olives, overlooking Jerusalem, he offered to Jehovah, the God of Israel, a most fervent and eloquent prayer in behalf of his covenant people. He blessed the sterile land by the power of the holy apostleship, that it might become fruitful once more, and that Judah might repossess his ancient heritage. Afterwards he predicted that the British nation would take an active part in the redemption of Palestine; a prophecy fulfilled at the close of the recent World War, when General Allenby, at the head of a British army, made his triumphal entry into Jerusalem.

### *Later Missions to the Holy Land*

In the year 1872 a mission went from Salt Lake City to the Holy Land. President George A. Smith headed the party,

which also included Lorenzo Snow, one of the Twelve Apostles, and his gifted sister, the poet, Eliza R. Snow. Upon reaching Palestine, President Smith duplicated the work done by Orson Hyde in 1841, dedicating the land for the return of the Jews and the rebuilding of Jerusalem. Other elders of the Church have since visited that once favored and yet to be glorified region. President Anthon H. Lund was there in 1898; and he likewise offered up an earnest prayer for the great consummation. All this because Moses restored the keys for the gathering of Israel in this dispensation.

### *The Keys of Elijah*

But what about the keys of Elijah? What is their significance? If you will read Sections 127 and 128 of the Doctrine and Covenants, and peruse pages 27 to 35 of "Joseph Smith's Teachings," you will learn what the founder of this Church had in mind relative to that important matter. In connection with the building of temples and the work done in them by the living for the dead, we have from his pen this glorious utterance: "It is necessary, in the ushering in of the dispensation of the fulness of times, . . . that a whole and complete and perfect union and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

### *A Greater Gathering*

In other words, there is to be another gathering, one still greater than the gathering of the dispersed house of Israel. It is the gathering or bringing together of the gospel dispensations, and the binding of all into one. This is called the dispensation of the fulness of times, and its peculiar distinguishing characteristic is, that it folds to its mighty bosom all the dispensations preceding it; the angels holding the keys of the past conferring them upon the Prophet who presides over this period or division of God's work, to the end that oneness and unity may be established as a condition precedent to the Savior's Millennial reign. Therefore came Moses and Elijah, John the Baptist, Peter, James and John and others, bringing and bestowing their keys, so that their work might be blended with the work done in this dispensation, which is destined to gather together all things that are Christ's, both in heaven and on earth. Especially was it

necessary that Elijah should restore the keys of his calling and ministry—keys comprising the revelation of “the fulness of the Melchizedek Priesthood,” with all its “ordinances, oracles, powers and endowments,” the seals of which must be placed upon the House of Israel, that all may be made ready for Messiah’s advent.

### *The Welding Link*

The Prophet says that there must be “a welding link between the fathers and the children”—the fathers in heaven yearning over their children on earth; and therefore was Elijah sent. His keys empower the living to do saving work for the dead and seal them up to come forth in the first resurrection; “to seal those who dwell on earth to those who dwell in heaven.” “For we without them cannot be made perfect; neither can they without us be made perfect.” “This is the power of Elijah and the keys of the kingdom of Jehovah.” The welding link is baptism for the dead, with other vicarious work now going on in the temples that God’s people have erected. You brethren and sisters who labor in these temples may cherish in your souls the sweet conviction that you are helping to bind together the gospel dispensation and assisting to advance the mighty purposes of God.

### *The Everlasting Gospel*

“Mormonism,” as it is called, did not originate in the nineteenth century. It is not of any one time nor of any one place. It is the everlasting gospel, the same yesterday, today and forever. There never has been and never will be another gospel; but this one, framed in heaven, has been upon earth again and again, in a series of dispensations reaching like a mighty chain from the morning of creation down to the end of time. And all these dispensations must be linked and bound together before the God of Israel appears; for unless a condition of unity and power, resulting from faith and righteous works, exists at that time, the whole earth will be smitten with a curse. Not that the Lord wishes to curse, but rather to bless mankind. But the blessing that he desires to bestow at his coming would change into a consuming curse, if the necessary preparation were not made.

### *Perfection the Goal*

The gospel is the plan of eternal progression, and perfection is its goal. Apart from our ancestors who figured in the former dispensations, neither we nor they can attain perfection.

But by unity, which brings power, and by faith, which makes all things possible, the glorious end can be achieved. The sacred ordinances of God's House—baptisms, endowments, sealings, adoptions, etc.,—all point to a perfect state of righteous love and unity. Why, for instance, do we marry for eternity, and not merely for time? It is because we are children of eternity, building for eternity, and "the man is not without the woman nor the woman without the man, in the Lord." Together they represent completeness, perfection; separated, they symbolize incompleteness, imperfection; and nothing imperfect can enter into the Divine Presence. Let a man and a woman, single or married only for time, present themselves at the celestial gates, and it will be said to them, or of them, as it was said at the gates of Verdun: "They shall not pass." But they who are wedded for eternity, wedded according to God's law and by his sealing power and authority, shall pass by the angels and the gods and inherit a fulness of joy. The welding link must bind together husband and wife, parent and child, present and past, living and dead—"all things in Christ," to the end that there may be completeness, perfection, and that condition of unity and love prevail which is the required preparation for the coming of the Lord in his glory. Amen.

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### Advice to a Friend

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Let not vain pride beguile your soul  
With vicious boasts of hate;  
For thought brings with it measured toll,  
Which governs every fate.

The man who spurns eternal laws  
That operate within,  
Will find his make-up full of flaws,  
His life besmeared with sin.

God's wisdom speaks to clarify  
The purpose of our being;  
To heed it not—we crucify  
And blind our powers for seeing.

The silent impulse given sway  
Will make life all we cherish;  
The clouds of night will pass away,  
Our omens ill will perish.

# Vocational Guidance

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By Dr. John T. Miller, Editor "*The Character Builder*"

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During the past few years the Young Men's Mutual Improvement Association has given much attention to the study of vocational guidance. This study is now receiving much attention in the public schools and it is likely that the time will soon come when every youth will be given help in finding the vocation for which he is best adapted mentally and physically. The need for such help has been felt by educators and progressive citizens for centuries. History informs us that Cicero sent his son to Athens and placed him under the care of Chrysippus, who was one of the greatest philosophers of the age, but the young man was incapable of improving even under the instruction of so eminent a teacher. In view of this fact Cicero proposed "that there should be triers, or examiners, appointed by the state to inspect the genius of every boy and to allot him the part that is most suitable to his natural talent."

It seems strange that humanity would go on for two thousand years longer letting young people choose their vocations in a haphazard way. Seventy years ago, Horace Mann said that if he had only one dollar in the world he would spend it with a good character analyst and vocational adviser, to learn what he should do. Fortunately it appears that the time has now come when young people can get that help as freely as they get their education. In *Bulletin No. 19*, issued by the United States Bureau of Education, in 1918, the commissioner of education says:

American democratic ideals demand not only that all should have as nearly as possible equal opportunity for education, but also that all men and women should be employed in that form of work by which they may contribute most of their own happiness and to the common good. In our complex industrial and economic life it is little less wasteful to leave boys and girls without assistance and guidance in selecting their occupations and finding employment than it would be to leave them unaided in obtaining education. Both are necessary for the highest good.

The two essential things in vocational guidance are, a knowledge of the individual who is to be advised, and of the demands of the various vocations. This knowledge enables a vocational adviser to place a person in the vocation for which he is best adapted mentally and physically. Some persons are built for work requiring strength and endurance, others for work requir-

ing speed, fine adjustments, and ability for detail. It would not require an expert vocational counselor to decide that the person weighing 110 pounds would not be well adapted to blacksmithing, and that a person weighing 250 pounds and possessing a large, angular frame, would not be well adapted to watchmaking, tailoring, or other fine constructive work. With such pronounced developments the problem of vocational guidance is not difficult, but when people have nearly an equal development of all the organs, giving them a symmetry that indicates versatility and adaptability, the problem of vocational guidance is much more difficult. Such persons have many-sided interests and adapt themselves so readily to a number of vocations that they have some difficulty in selecting one from the ten thousand that are now required to do the world's work, and to center their efforts upon that one to the exclusion of all the rest.

Without a system of character analysis to guide the vocational counselor he is compelled to resort to the trial and error method, where the boy tries one thing after another until he finds something that interests him. This has not been a satisfactory method of vocational guidance, because with ten thousand vocations for each one to try he cannot more than make a beginning in a lifetime, and may be undecided after he has tried quite a number.

One of the difficulties in vocational guidance is that many young people think more of the salary that they will be able to get in their vocation than of their fitness for the work that is to be done. In recent years many young men who have become interested in the moving pictures have read of the large salary that Charles Chaplin receives, and imagine that they could qualify to take his place. Many girls have been in the same attitude relative to Mary Pickford's position. It is doubtful whether many who have the ambition to get into those remunerative positions could succeed if they were given an opportunity to try.

Every person should get into a vocation where the remuneration is sufficient to get the necessities of life, but the greatest remuneration that comes from any vocation is the pleasure that comes from the work. A young lady who has strong mathematical ability was taking a course of instruction on the adding machine in a commercial college, and was so in love with her work that she remarked: "I would like to do this work if I did not receive a dollar for it." This is an evidence that the work was very pleasurable to her. How fortunate humanity will be when every human being gets into work that is pleasurable and never grows monotonous. As it is today, there are many people watching the clock hour after hour, anxiously waiting for quitting time to come, because they find no pleasure in their work. Such

drudgery has a detrimental effect upon health and makes it impossible for the person to put his best efforts into his work.

A few years ago the writer met Mr. E. B. Harrison, who has been in the jewelry business for forty-five years, and has made a success of his work. Mr. Harrison stated that when his nerves were on a tension he could always relieve them by working on a watch or some other piece of mechanism at his bench. When one's daily tasks have such a favorable effect upon mind and body it is proper to say: "Blessed is the man who has found his work." Mr. Harrison is so well adapted to his work that he could not have easily chosen any vocation that would have been more congenial and in which he could have succeeded better. During the time of the visit referred to here Mr. Harrison had just adjusted a "millionaire machine" which had been sent to him from California because of his reputation for doing such particular work. This machine adds, subtracts, multiplies and divides with marvelous rapidity, and with almost human intelligence. It was a rare treat to see Mr. Harrison operate the machine after he had adjusted it.

When one sees men who have made a success of their work and have found pleasure in it it is merely a suggestion of the increased happiness and success that might be attained by the inhabitants of the world if all were placed in vocations adapted to their organizations.

The interest that has been awakened in this great problem through the Mutual Improvement Associations will cause young men to study the problem that is before them more intelligently than heretofore, and may inspire those who have special talent as character analysts and vocational advisers to prepare themselves to render helpful service to their fellow men. There are now a number of books that give a complete description of the requirements of many vocations, but in order to make vocational guidance effective it is as essential to know the talents, tendencies and adaptabilities of persons as to know the requirements of the vocations. In future articles practical suggestions will be given on character analysis.

*Los Angeles, Cal.*

# Being Somebody

By *Dr. C. L. Olsen*

I read in a local magazine a few months ago an exceptionally well-written article, under the caption, "Being Nobody." The clear-sighted, keen and observant author paints a picture absolutely true to life, one which, alas, in this day and age may be seen acted out, literally, any day in any community. In brief, it is the portrayal of a home where mother, the very heart and soul of the domestic circle, is loaded down with work, imposed upon and annoyed by those she loves the most, until she's everybody's drudge. Disheartened by the lack of attention and due respect from her husband, so preoccupied with other matters; from her thoughtless, dressy daughter, Winifred; from her sport-loving son, Leroy, and from her younger children, as well, she is brought to a state of mind where she considers herself as "being nobody." Pathetic, indeed!

There is something appalling in the modern attitude of children toward their parents. The term "modern" is used advisedly. For ancient history, or even history of ages not very remote, would fail us in bringing out evidence to substantiate the existence in former times of such a well-nigh universal disregard of children for their parents—or for their elders in general, for that matter—as we see manifest on every hand at present. There are exceptions, to be sure, but they only serve to prove the rule.

Children's lack of consideration, of love and respect for their parents now-a-days, is a conspicuous fact. That it is an evil, no one will deny; and that it is growing is apparent to any intelligent observer, having opportunity day after day to verify the same. But:

For every evil under the sun,  
If there is one, try to find it,  
If there is one, try to find it,  
If there is none, never mind it.

Our faculties of observation, thinking and constructive reasoning, may help us considerably, if they are brought to bear upon this subject. Before proposing a remedy, however, the cause must be ascertained. Let us now mentally view such a home as the one briefly referred to above—and reason from cause to effect. To illustrate the subject, we will use the human form as a figure. A careful examiner, proceeding, will



remember his cardinal rule of "excess, defect and perversion," it being a demonstrable truth that one or more of these three factors will invariably be present in any ailment that flesh is heir to, wherever abnormal conditions exist in the home, the school, the state or the church. And the conscientious diagnostician will ever bear in mind the axiom: "Symptoms are the language of disease"—the correctness of translation depending upon one's comprehension of this "language" and the ability to intelligently interpret its meaning.

To employ these well-known guides in conducting the examination of a home with symptoms of domestic disorder, is just as rational as if employed in an endeavor to ascertain the cause and nature of physical ailment in the individual.

Where such a sickly condition actually exists in any home, the question, "Whose fault is it?" naturally presents itself. No one pleads guilty of course. But let us see. For our present purposes, let the head represent the husband and father; the heart, the wife and mother; the lesser vital organs and the extremities, the children.

Our first glance impresses us with the fact that this "patient's" condition in general is bad. Inspection readily reveals the significant cardiac symptoms of abnormal sounds, irregular action, lack of strength, etc.; which, together with other important signs, spell functional heart lesion. This domestic "heart," poor organ, struggling on and on, needs support—since rest is out of the question.

Now turning our attention to the "head," we find it an aching void, so to speak—"nobody at home." Everything is swimming; there is dizziness; vision blurred—hot tears bedim the eyes; in the ears are head noises of every description; there is a "stuffed up" feeling "about the nose;" the teeth are set on edge; the tongue is heavily coated. This head needs immediate attention. The Central Station, located there is out of commission—it can neither dispatch nor receive the important messages, at all times necessary to pass over the connecting lines of the system, in order to keep all concerned well informed.

The "head" and "heart" being incapacitated for exercising their functions normally, the lesser vital organs and extremities must necessarily suffer. Automatically, they endeavor to perform their functions, though on the whole rather poorly, as their wild capers and ludicrous antics show. They try to be head, they try to be heart, they try to be everything, only to make a sorry mess of it.

After this somewhat hurried and perhaps incomplete examination, we may now be able to suggest, in a general way at least, the treatment for these disease expressions—for, be it remembered, this particular domestic system is literally dis-

cased. Everywhere, excess, defect and perversion stand out in bold relief. Fortunately, the needed remedy is very simple, and easy to "take," provided one will at least try to use it. The prescription reads as follows:

Take of,

"Husbands, love your wives,"

"Wives, submit yourselves unto your own husbands,"

"Children, obey your parents,"

"Honor thy father and thy mother;" of each ingredient take enough to make an inexhaustible quantity.

Notice, this—when mixed in proper proportions—is a sovereign and infallible remedy. It possesses, moreover, this singular peculiarity, that its efficacy is not in the least impaired, no matter how it may be employed or dispensed, whether as a mixture, a lotion, or an ointment; in pills, tablets, capsules, or in any other manner or form, provided only that the ingredients are genuine, pure and properly blended. There are no incompatibles, hence no fears need be entertained on that score. But it should be used without stint, morning, noon and night; before meals, between meals, after meals; on arising and on retiring; in season and out of season. It is absolutely harmless—no danger can possibly result from an over-dose. Will keep in any climate and for any length of time. It is a veritable panacea for the home ailments alluded to. It will cure that headache; will buoy up and regulate the heart; it will effectively strengthen and give normal tone to the lesser organs, to every integral part of the domestic system; in short, to the structure as a whole. It is unqualifiedly better, more potent, more generally suitable for the use of both sexes and of all ages than any other known remedy. And, what is more, nothing will ever be discovered that can serve as a substitute, or be "just as good."

Reasoning from an extensive personal experience in the school of actual life, we may be justified in reaching the following conclusions: That, without resorting to figures of speech, but meeting squarely and without quibbling the issue: namely, the abnormal home life resulting from the exasperating obstinacy displayed by children in their unseemly behavior toward their parents, especially in the home, it will be seen, when all is said and done, that the parents themselves are to be blamed, in the first place. And in a case where the domestic conditions are such as the author of the article referred to so graphically describes, the hard-working, dutiful wife and altogether too indulgent mother, must in the last analysis be held responsible, for permitting those whose plain duty it is to uphold, love, honor, defend, respect, help and comfort her, those for whom at their birth she willingly risked her own life, to so cruelly take advantage of her good nature.

Right thinking children will never, in this life or in the life to come, thank their parents for their perhaps well-meant indulgence at the expense of their children's self-respect. Neither is there any law, written or unwritten, secular or divine, requiring parents to quietly acquiesce in and humbly submit to the notions, whims and fancies of their children, at home or anywhere else. On the other hand, there is ample authority making it incumbent upon parents to bring up their children in the way they should go; to teach them correct principles, both by example and precept; to require of them due personal respect and to insist upon their good behavior and their obedience to the few simple, reasonable requirements which honorable parents, according to their judgment, deem necessary for the well-being of the different members of the family.

Finally, and to the point: As long as parents are satisfied with meekly playing the subordinate role assigned them by their children; as long as parents do not assume their God-given prerogative, their sacred right and undisputed duty, of leading, guiding and controlling their children; as long as parents allow their children to direct the home life and the affairs pertaining thereto; as long as the husband and father acts the part of a wabbly, weak-kneed character; as long as the mother, toiling unceasingly and uncomplainingly from early morn till late at night will submissively obey her children's every order, heed their every demand—so long will their light-headed, pleasure-loving, grown-up "Winifreds," their sporty, independent (?) "Leroys" and the thoughtless younger children consider them as being nobody.

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## Scout Laws in Song

(Melody of "Yankee Doodle")

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<i>Trusty</i>	Tommy was a Scout,
<i>Loyal</i>	To his mother,
<i>Helpful</i>	To the folks about,
<i>Friendly</i>	To his brother;
<i>Courteous</i>	To the girls he knew.
<i>Kind</i>	Unto his rabbits,
<i>Obedient</i>	To his father, too,
<i>Cheerful</i>	In his habits.
<i>Thrifty</i>	Saving for a need,
<i>Brave</i>	And not a faker,
<i>Clean</i>	In thought, and word, and deed,
<i>Reverent</i>	To his Maker.

# Signs Following the Believer—an Example\*

*By Elder Rey L. Pratt*

I am very grateful, my brethren and sisters, that I have the privilege of attending this conference. I am thankful to the Lord that we have inspired men to teach us the principles of the gospel, and I am more grateful than I could possibly express for the gospel that has been restored to us in these days in which we live. I am thankful to the Lord for the gifts and the blessings of it.

I am thankful to the Lord that I have a testimony of the truthfulness of the gospel, and that the power of the Priesthood is upon the earth today; and I know as I know that I live that the men who stand today at the head of the Church are men endowed with the power of the Lord, and they are in very deed prophets, seers and revelators unto the people.

I should like to read to you the words of the Savior, for we believe that the gospel restored to us is none other than that set up by him when he ministered among men here upon the earth, and I believe that the same powers and the same gifts and the same blessings follow those who believe and those who minister in his name and by his power. After he had appeared unto his apostles he gave unto them a commandment, as follows:

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

We as a people stand up and bear this message and this testimony in the world. Your sons and your daughters, many of them, are today in the world crying repentance to the children of men, and they are fearless and are boldly declaring to the people that if they will believe in the Lord Jesus Christ, have faith in him, and repent of their sins, and be baptized, they will be saved. And just so fearlessly and firmly do they declare that if they will not do so, they will come under the condemnation of the Lord. I believe, my brethren and sisters, that there is no other system in the world, no other plan, no gospel given to man save that which we have that is "the power of God unto salvation." And we declare to the people of the world that these signs spoken of here by the Savior shall follow the believer, and I am

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\*Delivered at the General October Conference, 1920.

a witness to you today that these things are true. The people of the world among whom we labor believe that the signs followed the believers in days of old. They believe in the miracles recorded in the Bible, in the New Testament; but men are wont to tell us in this day that we are not living in a day when these powers are made manifest unto the children of men. They believe that the apostles of old had great powers, and ministered unto the restoring of people to health and strength; that the blind were made to see, the deaf to hear, the dumb to speak, and the lame to walk; but when we tell them that these things are a part of the gospel to us, they are skeptical, and they do not believe, and they do not have faith sufficient to bring these things down upon their heads for their blessing. They believe that the Lord's hand has been shortened and his power has been lessened. But I am glad to say that we can witness before them that these things do exist in the world today through the gospel, as it has been restored and as we enjoy it. There is an account here, in the third chapter of the Acts of the Apostles, of a remarkable healing, that I would like to read to you. This is accepted and believed by the people of the world, I think, because it happened so long ago:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go.

As I say, the world believe that this man, although paralyzed, was restored so that he walked with the brethren who had restored him, by the power of God. Now, do we believe—that is the vital point for us to consider—that the same power that rested upon these men exists in the Church today? When our little ones are sick, when sickness comes into the homes, can we call upon the elders with the same faith as evidenced here, believing firmly that the prayer of faith will heal the sick? Time will not permit me to speak long, but I want to

bear you my witness, I have seen many manifestations of the healing power of the Lord.

I recall an incident in far off Mexico, where a little girl came into the presence of the elders, having suffered from smallpox, and as a result of that dread disease, a white film had grown over one of her eyes, causing total blindness in it. The elders administered to her and they testify that when she left them, the afflicted eye was as clear as the other one.

Last June I was visiting the elders in the city of Laredo, Texas. On Sunday night we held a meeting in a hall we had rented, there being about eighty in attendance, and as Elder Pierce, the presiding elder, was speaking, I noticed a little confusion at the door, and as I looked more closely, saw that it was two persons supporting a man who was paralyzed, and bringing him into the meeting. They placed him on a rear seat, and all listened attentively till the meeting was out. Soon after the meeting was over, all those who had attended dispersed, with the exception of the man referred to and those who had brought him. I approached them and asked them what it was they wished, and one of the men who had helped to bring in the sick man replied:

We have heard the teachings of these young elders and the claims by them made that the signs shall follow the believers in the gospel which they teach, and we believe what these elders have told us, and that they are endowed with power to lay hands upon the sick and they shall recover. It is our wish that you should lay hands upon this paralyzed man and bless him.

The case looked to be a very hopeless one to me, but I said to the elders, "Brethren, the Lord has said that these things can be done, so let us exercise all the faith we can."

So we gathered around the man and blessed him, after which we put him in his wagon and sent him on his way home.

The next night we held meeting in the same place with about the same sized crowd present. This night the sick man was again present, but came before the services started, and I spoke to him, asking him how he felt, to which he replied, "I feel much better." I am sure I could not see wherein he looked any better, but I have no doubt that even then the Spirit of the Lord was operating in him and that he did really feel better. After the meeting we again blessed him.

The next day I left Laredo, visiting in other parts of the mission, and it was ten days before I returned home. On reaching home and looking over my mail, I found a letter from one of the elders in Laredo who had assisted in administering to the sick man. He asked, "Do you remember the paralyzed man? We have found that he was stricken a year ago, and during that time he has not been able to stand alone or to walk, but today he is walking all over."

Brethren and sisters, that did not happen 2,000 years ago, but it was only three months ago. Peter said to the people who marveled when they witnessed the wonderful healing of the paralyzed man at

the temple gate that it was not by his power, nor that of his brethren that it had been done, but that once again the God of Abraham, Isaac and Jacob had manifested his power through his Son, Jesus Christ. So it was in the case I have related. It was not by my power, nor by the power of my brethren, but by the power of the Holy Priesthood that the paralyzed man was made well. God had once again made manifest his power through the Holy Priesthood and through his Son, Jesus Christ, in the healing of that man. I testify that this is true. About a month ago I visited Laredo again and learned that the sick man, subsequent to his healing had been baptized a member of the Church. He was not so wholly cured that he was able to walk without a cane, but had been walking with the assistance of a cane.

On my last visit he asked that we administer to him again and after we had done so, he said, "I feel that I can now walk without the assistance of this cane," and he left the hall walking straight to the door with no assistance, very much to the surprise of all those who saw him.

I call your attention to these circumstances in order that our faith may be renewed, and that we may believe that the Lord is the same yesterday, today and forever, and that there is no change, no variation, in him, and that his power and blessings may be made manifest wherever the faith of the people is sufficient to call down these blessings upon their heads. I testify that the Holy Priesthood, by which these things are done, is upon the earth today, just as much as it ever was.

I have a clipping here from the *Cosmopolitan* magazine for the month of August, dealing with this subject which seems to be troubling the minds of some people, and the writer of this article asks, Why is it that we do not find in the religious world today, a manifestation of the power of God in the healing of the sick and in the revealing of his mind and will to man? Why is it that Elijah, Moses and the prophets of old, were able to see beyond the veil and tell the people what they saw, and to do other wonderful and mighty things which modern ministers say cannot be done? He asked the religious world some very perplexing questions which I think would do them good to contemplate seriously. Speaking of the example cited, he said:

"While these examples may not be of gifts we should class as psychic, they are instances of power. If the Old Testament is to be taken seriously, man was once in control of universal law beyond the point at which he stands today. But as I have stated, what was once a law is still a law, and if things were ever done, they can be done again. The question naturally arises here as to whether the Old Testament is to be taken seriously or not. If it is not, then its mass of evidence as to universal powers once in the possession of man is worthless. But my appeal in the present series of articles is to those who believe the Old Testament to be the inspired word of truth. If that is so, how are these declarations of power, love, and the sound mind to be treated? Are they to be flatly denied, or deprived of substance by being explained away, or taken as historic? Either man had these powers or he had not. If he had not, shut the Old Testament and

banish it from the churches. But if he had, why not seek to recover them? If Moses or Joshua or Peter or Paul of two or three thousand years ago could see beyond the material veil, and tell us what they saw, why cannot the Moses or Joshua or Peter or Paul of the twentieth century do the same? Has it not become a matter of life and death to the whole Christian system that it should demonstrate its possession of power and love and the sound mind by deeds rather than by declarations?"

I ask, can not the power of God today work the same miracles that it could in the days of old? I maintain that it can, and truly it seems to me that it has become a matter of life and death to the whole Christian system to demonstrate that it is in possession of this power, and I maintain that if the religious systems of the world continue without incorporating into their systems this power, their whole system will crumble under them and come to naught.

I maintain that the Peters and the Pauls and the Joshuas and the Moses of this dispensation, as represented in the leaders of this Church, are endowed with power to look beyond the veil and to reveal to the children of men the thing that the Lord would have them know, and also to work through faith the same mighty miracles that were wrought through the Priesthood by those who held it in times that are past. And I testify that the signs spoken of by the Savior of the world, will follow those who truly believe, in this day, just as much as in the time when the Savior himself was upon the earth.

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## The Little Things We Do

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The days go by and somewhere over yonder,  
 The hour-glass sifts its sands for you and me,  
 And plans that take our days and nights to ponder,  
 How trite and little all their worth must be!  
 The sun shines on with fervor unabating,  
 And every hour sounds the Allah call,  
 Yet you and I would keep the May-time waiting,  
 To dream our dreams that matter not at all.

The years pile up and all our yearn and urging  
 Can never wrest one hour from the past,  
 Yet at the very threshold of diverging,  
 We scheme our schemes and know they will not last.

The day so big we fill with things so little,  
 Our own big selves we mock with deeds so lame,  
 That ruttid there we worry not a tittle,  
 But frit tomorrow's chances just the same.

*Mesa, Arizona*

*Bertha A. Kleinman*



# Utah's Cliff-Dwelling Scenics

*By J. Cecil Alter, Meteorologist, U. S. Weather Bureau*

The ruins of the prehistoric human dwellings on the canyon shelves and recesses of San Juan and Carbon counties will long remain among Utah's most interesting scenic attractions, though it is to be regretted, with increasing travel and visitation, the specimens and fragments of pottery, tools, clothing and other articles used by the prehistoric races are rapidly disappearing from even the more remote and less accessible crevices.

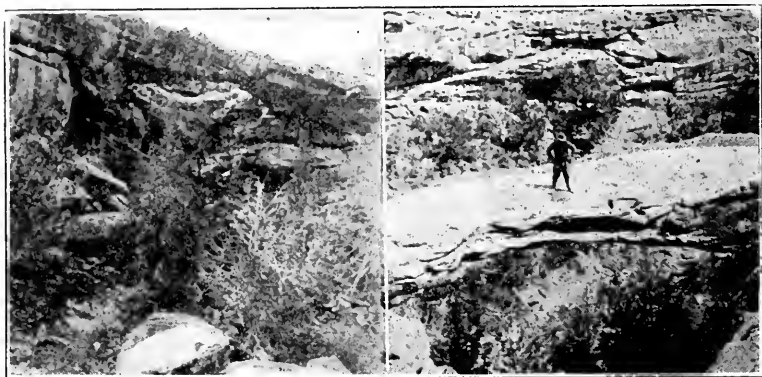
The paternal hand of the government, which is preserving so well all that remains within the National Parks, the National Forests, and the National Monuments, has not yet been stretched forth to include these quaint remains of a vanished people; and because of the scattered locations and the comparatively small importance of these structures, the hand may never be so extended. But this in no way diminishes the interest that surrounds these unique edifices, rural homes we may say, of the vast number of inhabitants who could not find room within the major settlements or cities laid out on the secluded canyon shelves in the long ago.

Where the climate was right, the water supply ample, the shelter sufficient from the sun, the wind and the storm, and access easiest to agricultural, pastoral, hunting or other pursuits, such cliff-wall cities were laid out as the magnificent Mesa Verde in extreme southwestern Colorado. Here, we may reasonably conjecture, the more important clans of families built for themselves such large units as Spruce Tree House, or Balcony House, of this prehistoric metropolis. And thus it may be assumed also that the scattered ruins along the San Juan river and its tributaries in extreme southeastern Utah, as well as those on the walls of the Minnie Maud in Carbon county, were built and used by a sort of small town or rural population, who sought homes and opportunity where they might be found, as men do today.

The cedar strewn mesas, and the limited soils in the canyon bottoms, afforded opportunity for agricultural pursuits, and are today proved highly adaptable to the growing of corn, beans, squashes, gourds and other foods that have been found in the cliff dwellers' caches. The "slick rock" regions along the canyons, where giant sandstone forms of grotesque and intricate

weathering, formed ideal grazing regions for the goats the old settlers are supposed to have kept, and the prairies far back on the mesas are ideal roaming and feeding realms for the turkeys, whose feathers softened the beds and formed parts of the dress of many an early cliff-dweller, judging by the findings in the kennel-like homes.

An imposing village, high on a cliff on the south side of the San Juan river a few miles east of Bluff city, Utah, is one of the largest unprotected and unpreserved prehistoric municipalities of the entire region. It is comparatively inaccessible to the average tourist, though this does not lessen its interest nor the need for preserving it. The Montezuma and McElmo washes

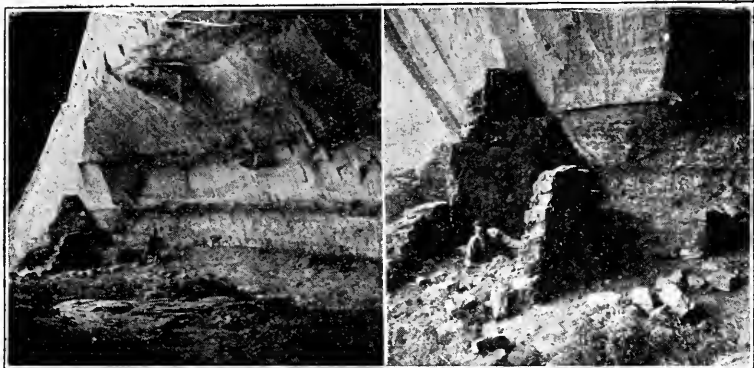


*Left: The Little Natural Bridge, Westwater Canyon, near Blanding, Utah. Seen from the bottom of the canyon. It is merely a span across a recess in the rim, of something less than a hundred feet.*

*Right: The Little Natural Bridge, seen from a point on the canyon rim, near Blanding.*

or canyons still farther east, heading in Colorado are also replete with ruins, varying from mere hovels to comparative mansions; and nearly all the canyon crevices in the southern portion of San Juan county were once more or less densely inhabited by the early tribes, which probably numbered as many as ten thousand according to some estimates for the entire cliff-dwelling district of the four states cornering near here.

One of the most picturesque and accessible of these interesting human eyries is just to the right of the main highway leading into the San Juan bottoms at Bluff City, Utah. It is probably three hundred feet up on the face of the sandstone cliff, and at present readily accessible by way of a trail over the talus and broken rocks, though in its early day, access must have been very difficult, and entirely under the control of its occupants.



*Left: View looking toward the mouth of the large cavern or community house on high cliff near Bluff, Utah. A spring of fine water is just to the right of the view. Several hundred people could assemble here if found desirable. Cliff houses stood just at the entrance to the cave, several hundred feet high on the face of the cliff wall. Ruins of the walls shown at distant left.*

*Right: A close view of the cliff-house walls in the mouth of the large community house or cave, near Bluff, Utah. View from these rooms covers wide angle of approach across the canyon toward the San Juan river.*

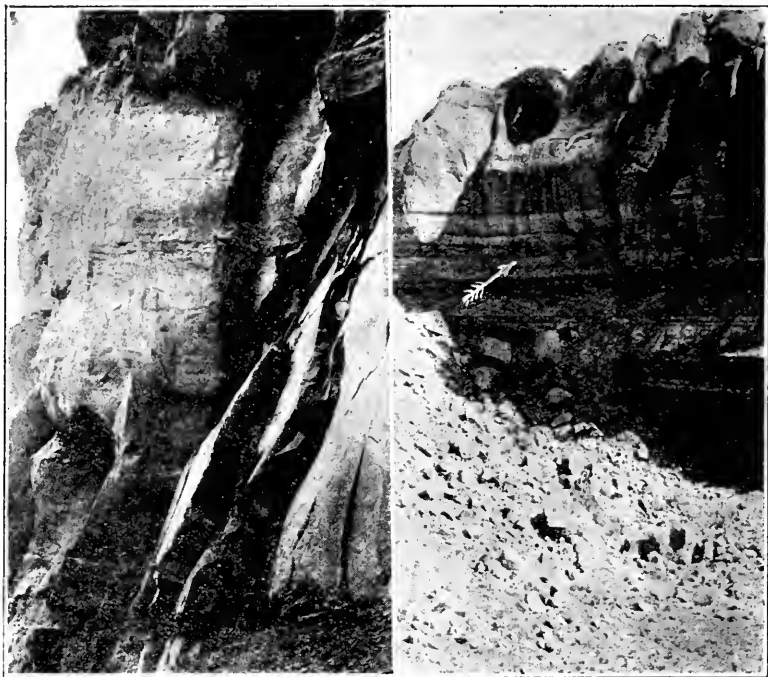
It is located in the mouth of an immense cavern or cave fortuitously split and broken out of the rocks by temperature variations and frosts. The vast amount of loose rock which must have accumulated on the comparatively level floor evidently has been carried to the front and dumped over the ledge by the occupants. The floor is irregular in shape, but is about forty by a hundred feet in size, at one side of which, well back in the cave, is a fine spring of drinking water, making of this a superior estufa or assembly room.

The remains of four or five rooms of sandstone and adobe masonry are in a good state of preservation on the ledge just outside the cave, yet still sheltered by the great overhanging rock wall above, and apparently numerous other walls have been removed by centuries of erosion, earthquakes, or other influences, for the porch-like shelf is spacious and attractive for such use, and appears well worn. The walls are of shaped sandstone, set in adobe cement; and their surfaces perfectly vertical and their corners perfectly squared, one being gracefully but symmetrically curved. This latter wall, at right angles with the cliff wall, has apparently been moved from the main wall bodily by earthquake or other settling movement, leaving an opening of a few inches between the end of the wall and the cliff face. And in this wall, shown in the photograph, are a number of round, well mortared holes, apparently pointing nowhere, about

one and one-half inches in diameter. As one or two point downward and toward the cliff wall, it is probable they were used to carry sticks or poles for hanging articles on within the room.

### *Ruins Near Blanding*

A comparatively large village ruins is located in Westwater canyon, about a mile west of the highway from Blanding to Bluff, about two miles south of Blanding, though there are not many of the residence walls remaining. This is probably due to flood waters, as this region receives a relatively large precipita-



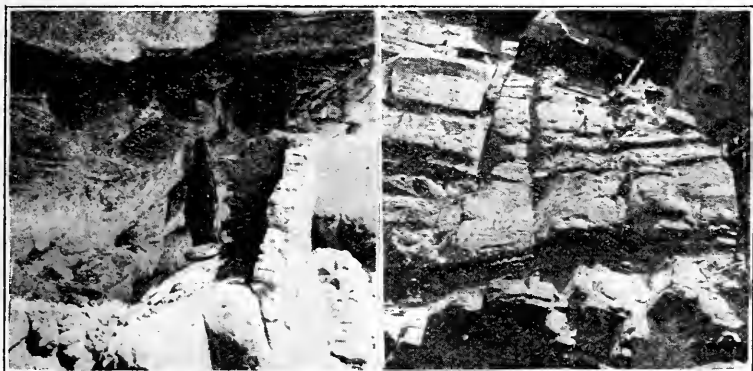
*Left: A small abode, or a large cubby hole, faced with a decaying adobe wall, shown in the dark crevice in the upper portion of the view. Located on the Minnie Maud, east of Harper, Utah.*

*Right: The shaly ledges in this 300-foot cliff wall, in Calf Canyon, near Bluff, Utah, contain several adobe walls, now inaccessible. The immense circular aperture nearly a hundred feet across, near the top of the wall, is also believed to have been occupied, centuries ago. Two-story cliff-house wall at the arrow point.*

tion, often sudden showers of large proportions, and the canyon is generally less than a hundred feet deep, the shale recesses forming the sandstone ledges in the walls being rather low down toward the small stream.

However, there is an unusually large number of cubby holes formed by short adobe walls across corners, and stopping the front of crevice-like shelves, with small apertures for access. These formed excellent storages or caches for corn, beans, gourds, squashes, feathers, cotton, clothing, tools, and so forth. Most of these are fairly secure above flood waters, and are well back on the larger shelves, evidently forming closets and cupboards for the houses that once stood on the shelves. One large community cavern is well surrounded with cubby holes made of small adobe wall partitions.

One interesting house in this collection was built unusually low on a large well worn boulder on the creek bottom which has undoubtedly been worn by movement down stream with flood waters. Subsequent floods have carried away most of the structure, though a corner of the house still stands, vertical and square, in a good state of preservation, as shown in the photo-



*Left: Remnant of cliff-dwelling walls, on boulder in bottom of canyon, showing also cubby holes in adjacent cliff wall. This boulder had been transported by flood waters to its present position before the cliff-dwellers came, and subsequently a portion of the dwelling was carried away, evidently by flood waters. Located in Westwater Canyon group of ruins, near Blanding, Utah.*

*Right: A small circular cairn 75 feet from the bottom of the wall, in Minnie Maud canyon at Harper, Utah. The horizontal poles shown are cemented in the stone and mortar construction. Corn was found cashed here many years ago.*

graph. Adjacent in the main wall are sealed-in cubby holes, which were evidently within the room as it stood originally.

A great many articles used by the prehistoric people have been found within these abandoned homes, a few indicating very well a state of civilization and advancement beyond that of the average primitive red man. The pottery was decorated,

some of the adobe interiors were plastered over, and done in bands of differing colors, hides were made into parts of clothing, especially sandals, feathers and cotton were woven into a semblance of cloth, and many quills and small bones, sharpened on the rocks, were made into awls or needles or punches, though no metals have ever been found.

The unique forms in the sandstone, along the rims of these interesting canyons, appear to be of intentional design, in many places, sentinels, human figures, "locomotives," chimneys, twins, pillars and others being common. In Westwater canyon, a short distance below the ruins, and across the canyon, is one of the most perfectly formed of Utah's galaxy of natural bridges,—the Little Bridge, Blanding folks affectionately call it. This slab of sandstone, left hanging quite securely, bridge-like, to the wall of the canyon, by the breaking away of the wall about it, does not span the canyon, nor a ravine, but merely spans a recess in the rim wall a distance of less than a hundred feet. However, it is a most perfect span as shown by the photograph, and must of course have been familiar to the moccasined feet of the untold centuries of the past.

*Salt Lake City, Utah*



*An outer wall near the community house or cavern entrance, near Bluff, Utah, showing holes in the wall. This wall has settled away from the cliff wall a few inches. The hat on top of the wall will give an idea of the size of the wall. From favored positions these walls may be seen from the bottom of the canyon, near the main highway into Bluff, about a mile distant. Access is by a good trail.*

# Tobacco Condemned by its Friends

By Will H. Brown

The effect of tobacco upon its users or upon those compelled to breathe its fumes has never been more severely condemned than by the friends of the weed. *The Tobacco Leaf*, of New York, in its leading editorial of October 28, discussing the strike of the cigarmakers of Tampa, Florida, which had been on for over six months, says:

"In no other branch of industry are strikes so protracted as in the cigar trade. Perhaps in no other division of industry can there be found such blind subjection to leadership and such *absolute disregard of reason and justice*. The practice of sabotage by both striking and non-striking cigarmakers is significant of that trait of unmorality—if not immorality—characteristic of the cigarmaking class."

Then reference is made to photographic reproductions of two cigars one containing a hair-pin and the other a piece of hemp cord running through its entire length, with this comment:

"When we handed these cigars to our engraver he remarked that only a few days before he had purchased three cigars on Broadway; that in one he found a piece of wood, in another a tack, and in the third a nail. These few cases are typical possibly of thousands which do not chance to be brought to the attention of this paper or the manufacturer of the goods. There is not the slightest inclination on the part of the cigarmakers collectively to refute the charge of sabotage. On the contrary, it is openly boasted of and threatened."

If further evidence were needed to convince a doubter, we have it in an article by Dr. W. A. Bloedorn, who made such an earnest effort to defend tobacco that it was published in booklet form by the Tobacco Merchants' Association of the United States. Speaking of the smoker Dr. Bloedorn makes this plain unequivocal statement: "He appears less acutely aware of his own shortcomings and more tolerant of the shortcomings of others."

This is simply another way of saying that the smoker tolerates in himself and in others, under the influence of tobacco, that which, in his natural reasoning frame of mind, he would not tolerate. *Tobacco Leaf* says, in the editorial already quoted: "The strikers smoke the choicest cigars at their employers' expense."

The *No-Tobacco Journal*, commenting upon the admissions of *Tobacco Leaf*, says that in the statement concerning sabotage

among cigarmakers it is probable that the worst is not told, adding:

"There are no doubt some who are mean enough to render the product filthy, which would not be so easily detected. We venture the assertion that tobacco is the filthiest product on the general market that finds its way into the mouths of people. It cannot be washed or cleaned in any considerable way, and its color and nature admirably lend itself to the hiding of any filth it may contain."

Not only are cigarmakers as a class condemned by *Tobacco Leaf*, one of the leading organs of the trade, but the dealers condemn the product itself, in their advertisements. In boosting their own brands they perhaps thoughtlessly tell the truth about others. Here are statements selected from just a few such advertisements: "Does not upset your stomach," "Will not injure the heart," "Does not affect the nerves," "It won't bite your tongue." "Leaves no unpleasant cigarette aftertaste or unpleasant cigarette odor." "Will not parch your throat."

With the manufacturers of tobacco condemned by one of its own organs; with a physician who attempts a defense of the weed making the most damaging admission possible, and with the dealers in tobacco condemning it in their advertisements, we may well ask: "Where are the friends of tobacco?"

*Oakland, Cal.*

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### "Red-Wing" Helped

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A farmer viewed with dismay his ruined crop of alfalfa. For years this field had yielded abundant food for "Old Boss" who in turn supplied the farmer's little ones with good, rich milk.

A neighbor who was driving by called out, "I see the weevil is in your alfalfa;" and drove on.

Another neighbor called out: "The weevil is certainly after your crop in good shape;" and drove on.

Still another called out, with a beautiful bell-like voice: "Look-at-the-we-e-vil."

The farmer was almost exasperated, but upon looking around he saw that the last speaker was no other than an old "Red-wing" perched upon the barn.

It may have been that "weevil on the brain" did its part, but the bird certainly seemed to be saying: "Look-at-the-we-e-vil. Look-at-the-we-e-vil."

One thing that interested the farmer was the fact that "Red-wing" friends began answering his call, and soon a great flock swooped down upon the weevil and "did their bit."—*E. D. Partidge.*

*B. Y. U., Provo*



# God's Way Out

*By Jean Blake*

Maisie set on a low stool before the fire, her chin sunk in her hands, her wide eyes staring deep in the glowing peat. It was not often she sat thus, for she was foster mother to her five motherless brothers and sisters, and her time was always fully occupied with them and the housework, and the endless drudgery of their small croft. But today the burden seemed too heavy for her young shoulders, and she was in the throes of depression. You see she was only eighteen, and youth takes its cares very seriously.

There was a heap of mending by her side, but she heeded it not. Her father was away at a cattle show, the bairns, except Rabbie, were at school, and that young man, the baby, was fast asleep in the cradle at the window.

There was a step and a cheery hail from without, whereupon the lethargy slipped from Maisie, like a cast-off garment, and she hastily snatched up a handful of stockings.

"Good mornin' to you, Maisie," said big Alec Urquhart, the smith, as he entered the kitchen without ceremony. "How's all wi' you?"

"Good-mornin', we are all fine," said she, with recovered composure. "Take a seat, though there's no much room to sit down. I was wanting to get these stockings done before I started reddin' up. Are ye no away at the show today?"

"No, I wasna carin' for going," he said, absently, "can ye no put that stuff away for a minute, Maisie, and listen to me?"

Maisie meant to reply that she was too busy, but somehow the words stuck in her throat, and the work slipped from her impotent fingers. The gravity of his face startled her.

"Is anything wrong, Alec?" she asked, clearing her throat.

"It a' depends!" he said, enigmatically.

Maisie's eyes followed him as he paced restlessly up and down. There was a twinkle in their gray depths.

"May the coo's sick—or your mother?" she hazarded at last.

Their eyes met, and by mutual consent they laughed heartily.

"Ye ken fine it's no ma mither—or the coo either, ye hizzy!" exclaimed Alec, dropping into the Scots in his excitement.

He went over and placed his big hands on her shoulders, forcing her to look at him.

"It's you, just you, Maisie! And ye ken it as weel's me," he said, tenderly.

"But I'm no sick. I never felt better in my life, Alec."

And indeed she looked far from ill, with that sweet, healthy color on her rounded cheeks, the morning sunshine in her bright hair, and something new and wonderful in her bonny eyes.

"I'm very well," she repeated, as he did not speak.

"But *I* am sick," he said, quickly, "sick with love and longing for you, my bonny wee lassie. Dae ye no ken I love ye more than all the world beside."

"Ah, my dear," she said, half laughing, "what a long time you have taken to tell me. I've loved ye since we were bairns together, and ye have told me it in a thousand ways these many years."

But if Alec's tongue had been slow, his actions now were not so, and he found words, as if by magic, to tell her all his love, sweet Scottish love, words not found in any other language. Maisie didn't say much, but her lips spoke effectually none the less, and so did her sparkling eyes. They came to earth when the "kail pat" boiled over and nearly put out the fire. Then Alec bethought himself.

"Maisie, would ye like to go to Zion?" he asked, as one who was sure of his answer.

"Oh, Alec," she said, swiftly, "ye ken well it has been the dream of my life to go, ever since I was baptized. It's the spirit of gathering and will not be denied."

"I *did* know it," he said joyously, "and it makes me very happy to be the one to give ye the desire of your life."

"What do you mean, Alec?" she asked, falling suddenly quiet.

"Just this, dearie: Ye mind auld Davie Johnston that I helped stack peat for once or twice?"

"Mair than that, Alec. Ye did everything for the pair old soul."

"Ay, ye ken him. Well, you mind he died a while back and there was nothing heard about sillar, though they said he had a lot. When they were pulling down his auld hoose, just recently, they came across a stocking foot with two hundred pounds worth of gold and bank notes in it, and a will duly signed and witnessed, leaving it a' to me."

"It sounds like a fairy story," she whispered.

"It was just God!" he replied, softly. "He kent how harassed and driven ye were and how much we wanted one another. Weel, he kens your heart's desire, my wee love, and now he's

opened up the way for you, for us both. Ye'll come, darling?"

It was not so much a question as a statement. Wee Rabbie in the cradle stirred, and she touched the rocker with her foot, mechanically, staring unseeingly out of the window.

"But father—and the bairns!" I promised ma mither—her voice trailed off into silence, and her hands clenched painfully.

"Ye have your life to live, as they have theirs, and God knows ye've worked hard for them all the time your mother was sick, and after she died. Surely you should get your chance, now."

"I dinna ken, Alec," she said. "I canna think just now; someway, ye must give me time, love."

He stopped on the verge of hasty words, and took her in his arms.

"Till tomorrow, then," he said, quietly; "but ye must tell me then. I was planning to go at the end of the month, or at the beginning of the new year."

"So soon?" she said, trembling, then, "will ye manage to come to the meeting tonight?"

"No, I canna come, dear. I've to go and see the auld shepherd at Mowbray aboot his collie." For Alec was "vet" as well as smith of the village.

"I'll have to go now; and mind, when you're coming to your decision, that there'll never be another woman for me. It's just God's way out."

Then he went off quickly along the road. He did not turn to wave. That was not his nature, but strode on with big purposeful steps. Scarcely had he disappeared, when the children were upon her, clamoring for their dinner. Bonny bairns they were with faces and hands tanned deeply, and hair that was lint white against their brown faces.

"Alec Unquhart was here, was here, was here!" chanted Tam, in an aggravating sing-song.

"What do you know about it?" demanded Maisie, as she served big plates of broth to her hungry brood.

"Ken fine!" said Tam, a young "limb," with a merry, freckled face. "Your face is as red's the fire and your eyes a' shiney. Besides" (as an afterthought) "we met him on the road. He's a grand lad yon," he continued with a patriarchal air that made the others giggle delightedly. "He'll mak' a fine brother-in-law."

"Eat quicker and talk less, Tam," said Maisie briefly, her cheeks aflame.

Dinner past and the children back to afternoon school, there was yet a hundred and one things to do. She washed and dressed Rabbie for the second time that day, gave the chickens

and pigs their meat and last, but not least, did a big baking of scones and oatcakes.

In the evening they went to a cottage meeting at a neighboring brother's, a meeting which opened by singing, "O ye mountains high," and closed with "High on the mountain top." When Maisie came away, she felt that it really was her destiny to leave Scotland with Alec, that it was, indeed, "God's way out."

She remained standing at the door long after the others had gone in and were off to bed.

The cottage stood at the edge of a bog or moss, whence came the peat for the fire. A dreary, treeless expanse, it stretched for miles around with no highland, save a range of low hills in the distance.

The "craft" or smallholding in the north of Scotland is cultivated mainly by the womenfolk, yielding, it would seem, grudgingly, a modicum of "tatties" and corn, and hay for the cow, in return for constant, wearisome toil. Yet it is a life that rears up fine, hardy men and women, who say little, work hard, and live thriftily, who have learned in the school of bitter experience to live on wholesome, if somewhat unappetising, food, to be "contented wi' little and cantil wi' mair."

Maisie Mackenzie and her father would have been more than content with their lot, had they not heard and accepted the gospel. For the owner of a "craft," however small, has a standing in the community, and is one to be envied. But now their bare horizon had widened till it embraced the tree-crowned mountains and fertile valleys of Zion, where the spires of God's temples reared themselves on high and they could never more be content even in the beloved homeland.

So you see why Maisie's eyes were full of tears, this cold, starlit night. Here was her dream within her grasp, her heart's desire had been granted her, and yet—and yet—

Seemed the time slipped back three years, and she knelt again in speechless pain by the bedside of her dying mother. Her father sat in stony grief by the fire, and the wee things crouched around in various attitudes of childish despair. She seemed to hear her mother's weak tones again. How they rang in her ears!

"Maisie, dear, you are the oldest, and now that I must leave you, I want you to take my place. Dinna leave them, or your dear father. See, I charge ye to mind them for me till we meet again."

"Oh, mither, mither, I will—I will!" she had cried; and soon after, the brave woman, who had fought so long against her failing strength, had died in the arms of her first and only sweetheart, died happily by reason of Maisie's promise.

"It wasna fair to exact it," moaned the girl to herself, in fierce rebellion. "I was too young to understand what it meant. An' I love him so much!"

Suddenly a frenzied clucking from the old barn, where one of the hens was locked up with a brood, roused her from her own miserable thoughts, and she hastened forward to find out the trouble.

Her young face was set in hard, bitter lines, for the determination to accept Alec had been made, and she had put the past behind her, so she told herself.

In the barn, biddy, an old hen and a favorite of Maisie's, was tearing up and down on the verge of frenzy. In the darkness, one little chick had strayed from her wing and had been carried off by a hungry rat. With a lighted candle Maisie found their hole, and at the entrance a little fluffy, yellow ball, still warm, but dead and torn. Poor old Biddy behaved as if it were her only chick, and clucked on distractedly.

It came to Maisie that Biddy was only a foster mother, too, yet she would have given her life for the wee chick, and would not be comforted now. Her mother's face rose before her, in an agony of pleading, like a vision. The bairns were just like the chickens. Without a mother's care they would stray from the nest and be caught by the cruel rats of vice and wickedness. Two paths lay before her: one a sunny, flower-strewn road, the other a stony, uphill way, but she knew now which path she chose. And even as she visualized them they seemed to become one, a path of glory, that led upwards to mother, and heaven, and God!

Maisie reentered the house with the face of one who had seen a vision.

When Alec came next morning she met him with a face that tried to seem entirely happy, but failed rather dismally.

"I canna do it, Alec," she said, with quivering lips. "I canna leave father and the bairns."

"I thought you said you loved me, Maisie. Have I no claim?" he asked rather sternly.

"Theirs is the stronger one, dear. I do love you, ye ken I do; next to God you come, but oh, my dear, I promised ma mither I would never leave them, and if I did I would never know a minute's peace or happiness. I canna ask ye to wait for me, Alec, so I'll just need to bid you good-bye. But only God kens how hard it is."

"But I will wait, darling," he said, strongly. "I'll wait till ye are ready. Ye'll no come with me now, but I'll work like a navvy till I can get ye all out, an' with God's help it'll no be long before I'm back for ye, my old sweetheart."

She went to his arms like a bird to its nest, and they were silent for a space, their hearts too full for words.

Alec said again, softly,

“And I will come again, my love,  
Though it were ten thousand years.”

*Glasgow, Scotland*

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## The Thinker

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*By Ezra J. Poulsen*

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Behold the thinker! He is the trail blazer of progress, and happy millions enjoy opportunities that were first but the concepts of his brain. Out of chaos and void he creates patterns of excellent workmanship, by which the most lasting structures of human achievement are builded. Always he is in the vanguard, seeing the first visions, seizing the first opportunities, and making the first tests.

Not in the parlor of opulence and ease, but in the sweat-shop you will find the thinker; often misunderstood, neglected, even abused; but courageous and hopeful, with an undying faith in the possibilities of the future. No mental cloud becomes so dense; no passion, so intense as to obscure his vision of a more perfect day.

What a lesson, what a source of inspiration, do we find in the lives of the world's great thinkers! Socrates, Confucius, Sir Isaac Newton, Columbus, Washington, Lincoln, Edison; and may we mention him who towers above them all,—Jesus, the Christ? There is a host of others, and the total result of their labor is but a revelation to us of our own possibilities. They have demonstrated that man can think, must think, if he would manifest the divinity that is in him. Only by so doing can he become as God, whose masterful intellect designed the universe, with all its inconceivable glories; and whose first desire is to bring about the eternal happiness of his multitude of children.

*Nephi, Utah*

# Vital Problems of Life

A Study for Advanced Senior Classes of the M. I. A., 1920-21

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By Dr. George H. Brimhall

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## Lesson XVI.—*The Pull of Prejudice*

*I. Definitions.* (1) Prejudice is the acceptance of inadequate or inaccurate information as a basis of judgment. It is the undeliberate making up of one's mind; it is the unreasoned element of conclusion.

(2) The *Pull of Prejudice* is the influence the judgment has upon the mind in the curtailment of its freedom to accept and weigh evidence that might conflict with the preconceived judgment.

*II. Some Things That the Pull of Prejudice Does.* (1) The Pull of Prejudice shuts off the desire for wider experience.

A lady visiting Salt Lake with her son, just graduated from high school, met the remark of the guide on the Temple block, to the effect that the youth was patriotic to California, with the retort, "Entirely too patriotic."

Then the mother told the guide that she was very proud of her son's record in high school and for that reason had made up her mind to give him a trip to her old home, in the South. The boy came home with his diploma, and with great pride placed it in his mother's hand. The mother received it with delight, remarking to her son that because of his very excellent record, she had decided to give him a trip to the home of his grandparents. She expected an exclamation of joy to follow this announcement, but very much to her astonishment the boy hung his head, and went quietly out of the door. She knew something was wrong, but could not tell what. An hour later the lad returned and, placing his arms sympathetically about his mother's neck, said:

"Mama, when California is the best place in the whole world what is the good of going anywhere else?"

(2) The Pull of Prejudice closes the doors against fair and accurate observation.

A prominent educator stood at the south gate of the Temple block observing the young people coming out, and was impressed with what to him was the fine physique, beaming coun-

tenances, and buoyancy of spirit in the children's and youths' faces. His remark was, "A high type of humanity." Some distance away, looking into the faces of the same throng, stood a person whose acquaintance with parents of the young people had been through anti-"Mormon" literature. She saw what she put into the group: low browedness and degeneracy. Her remark was, "A low lot."

(3) *Prejudice Pulls Away from Improvement.*

The man from Missouri can be shown, some from Prejudiceville can't be shown, and others won't be shown. How the door to open-mindedness is locked by prejudice is illustrated by the honest hard-headed Scotchman who said, "I am willing to be convinced, but I'd like to see the man who can convince me."

*III. Some Ways in Which We Are Prejudiced.* (1) We are prejudiced by insufficient information.

"A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring;  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again."

Women have been adjudged as inferior to man because they have smaller brains, but scientific investigation goes to show that the brains of women, in proportion to their weight, are as large as those of men. Educational records show that the average mark of the high school girl and college woman are as high as those of the opposite sex.

(2) *We are prejudiced by our whims.*

The acquaintance of a disagreeable character prejudices us against other persons of the same name as the objectionable character. It is sheer cruelty to handicap a boy with the name of Cain or Judas. We sometimes judge a person bad because we do not feel at ease in his presence. Apropos to this condition are the lines:

"I do not like you, Dr. Fell,  
The reason why I cannot tell."

(3) *We are prejudiced through a lack of proper evaluation of evidence.*

It has been said that sporadic or accidental occurrences are not worthy of consideration in estimating the real character of an individual or a group. Some outlawry in Nazareth did not justify the question, "Can any good come out of Nazareth?"

A Fourth of July committee of finance, soliciting contributions, called on a man who had a general reputation for liberality, one who paid his tithing and fast donations cheerfully, and his taxes without grumbling. Believing that civic celebra-



tions should be paid for out of the city treasury, he gave nothing to the committee, and was listed as stingy.

She did not go out to parties,  
At meeting she was not there;  
But let an epidemic come  
And she was everywhere.

He made for his town a million,  
And a thousand for himself;  
Was branded as a profiteer  
And laid upon the shelf.

(4) We are prejudiced through out credulity and superstition.

There are men who poo poo systematic procedure in business, and trust in a horseshoe to bring them prosperity. The farmer who has no use for soil survey plants his potatoes in the moon.

(5) We are prejudiced by tradition.

Fortunate is the one whose traditions are in the line of truth, and most unfortunate is the one who is traditionated in the direction of error. As a rule children choose the religion and the politics of their parents.

The story is told of a political propagandist, who felt that he had completely demolished every possible defense of his opponents. At the conclusion of his address he pompously put the question: "Is there a man in this house who dare admit that he is a Democrat?" After a pause, a tall, lean man arose and said, "I am a Democrat." "And why are you a Democrat?" asked the speaker curtly. "Well," said the man, "my grandfather was a Democrat, and my father was a Democrat, and so I am a Democrat." "Then," said the Republican politician, "suppose your grandfather had been a thief and your father had been a thief would you be a——?" At this point he was interrupted by the man on the floor who said, "In that case," said the man, "I suppose I should be a Republican."

One of the chief reasons for tradition being such a strong factor in the Pull of Prejudice is what may be termed the priority of mental occupancy. We all know that early notions are almost immovable, but we fail oftentimes to recognize that through the law of priority of occupancy our first notions concerning anything hold with tremendous tenacity for place and weight in the formation of judgment.

There is more truth than poetry in the couplet here paraphrased:

"Thrice is he armed who hath his quarrel just,  
But four times he who gets his lick in fust."

*IV. The More Superficial our Thinking the More Hasty our Judgments.* The immature judgment points quite un-

erringly to a likelihood of a high percentage of error in the carelessly collected, eagerly accepted, and uninspected mass of information.

*V. What Prejudice Reveals.* It reveals mental laziness.

The person whose judgment is faulty, when he has an opportunity to have a correct judgment, is guilty of serious mental make-shift-ness. There is a tremendous responsibility attached to having a conscience or moral judgment that puts the brand *right* upon conduct that is intrinsically *wrong*.

*VI. Resisting the Pull of Prejudice.* (1) Examine the authenticity of information, and find out how much is rumor and how much is record; discriminate between a theory and a proved fact.

(2) Consider the relative values of accepted information and give each its relative place in the judgment.

(3) Consider both sides of every question and the many sides of some questions.

(4) Make allowance for the bias of personal interest, if there be any in the case.

(5) Think of the results of your judgment, and suspend it in the presence of doubt.

(6) Avoid the announcing of a judgment, unless you are sure that it will help more than it will hurt.

(7) Carry as a memory gem, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged."

### *Suggestions*

\*Sing for an opening number, "Should you feel inclined to censure," and for a closing number, "Shool thy feelings."

### *References*

Open-mindedness and Prejudice in *Everybody's Ethics*, chap. 2, by Ella Lyman Cabot.

*Facts and Fable in Psychology*, Joseph Jastron, chap. 6, "Astrology Phrenology," etc.

*Vocational Psychology*, Hollingsworth, chap. 10, "The Vocational Aptitudes of Women."

### *Questions and Problems*

1. In the natural order of things, the order of the eternal fitness of things, will not the Pull of Prejudice draw snap-judgment people off into a class by themselves, where the declaration of the Master will be in full force: "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged?" (Matt. 7:1, 2.)

2. Show how snap-judgments indicate shallow-mindedness.

3. Under what circumstances could reading newspapers unfit a juror to sit on a case?

4. Discuss the safeguard against prejudice by considering this scripture: "Prove all things, hold fast to that which is good."

5. Discuss the problem: A person is ethically responsible for the

wrongs he does ignorantly, just to the extent that he has had an opportunity to know better.

6. Show the wisdom of taking the revealed word of God as a standard of judgment.

7. Discriminate between revealed truth and asserted fact, and give preference to the former.

### *Lesson XVII—Meeting Time's Tidal Waves*

*I. What are Time's Tidal Waves?* When any idea, sentiment, or social action rises above the usual level of what is going on, and moves with increasing volume and force until it seems to carry everything before it, we have what may be called one of Time's Tidal Waves. These waves may be destructive or constructive; this lesson deals with the destructive type.

They are a kind of human migratory movement, a sort of everybody-doing contagion. They are disastrous, and are of two kinds:

(A) *Artificial*. Such as real estate booms, stock booms, card crazes, jazz crazes, etc.

(B) *Natural*. Such as an unusual demand for potatoes, causing the farmer to turn his wheat fields over to the production of the tuber; temporary high wages of stenographers filling schools of business and depleting the normal schools.

*II. Characteristics of Time's Tidal Waves.* (1) All of Time's Tidal Waves run abnormally high.

(2) They all promise the delusion of perpetual advancement.

(3) They all break and recede in the midst of hopes.

(4) The recession of every one is disastrous.

(5) Each one sinks in forgetfulness before the next one rises.

*III. The Danger of Drifting With Time's Tidal Waves.* A good mariner will put to sea when he sees white caps or hears the roar of breakers. He knows that any attempt to make safe landing on a tidal wave means danger and most likely shipwreck. Doing what everybody is doing, buying what everybody buys, selling what everybody sells is financial joy-riding on a Tidal Wave of Time. The voyage is delightful but the landing is——?

*IV. Safety in Meeting Time's Tidal Wave.* (1) Do what the many are neglecting to do.

(2) Do well what the everybody is doing poorly.

(3) Buy when the everybody wants to sell.

(4) Sell when the everybody wants to buy.

(5) When the everybody is over-spending, practice saving.

- (6) When the everybody is riotous, be sober.
- (7) When the everybody is tricky, be honest.
- (8) When the everybody is discouraged, be up and at it.
- (9) When the everybody is full of doubts, be full of faith.
- (10) When the everybody is selfish, be sacrificing.
- (11) When the everybody is cruelly condemning, kindly commend.

The antediluvians were carried to social destruction by one of Time's Tidal Waves, *before the deluge began*. For three hundred years Noah broadcasted that wave, and through meeting it, he and his family were made worthy the ark salvation.

Time's Tidal Wave of atheism swept the multitude of Babel into hopeless confusion. Jared and his brother stemmed the wave, and with their families peopled the Land of Promise. When He, who stilled the tempest and walked the waves of Galilee and, what is more, stemmed every tide of popular sentiment and public opinion and self-seeking conduct, shall come to claim his own, according to his own words, whom shall he find drifting with Time's Tidal Waves and whom shall he find rowing against them?

Should the tidal wave of anarchy threaten our country, we, to whom America is a Land of Promise, government a gift from God, must be ready to man the ship of state which shall meet without disaster the tidal wave of disloyalty.

### *Questions, Problems, and Suggestions*

1. Discuss the ouija board craze as one of Time's Tidal Waves.
2. What is the confessed result of the social scare that banished religion from the public schools?
3. What will be the result of the "no children" policy in the apartment house?
4. What are the dangers of the rising tidal wave fallacy, "Better to rent than own a home?"
5. What town or community tidal wave needs meeting in your community?
6. What national tidal wave is threatening our country?
7. Have a short address on the children's crusade.
8. Discuss it as an example of a fatal tidal wave of time, a psychic epidemic, a religious runaway.
9. Discuss the action of the Canadian government in sending a force of mounted police to stop the stampede of oil prospectors into the region of the far North.
10. How shall we build proof against Time's Tidal Wave? (Matt. 7:24, 25, 26, 27.)
11. Reforms of the constructive type are social tidal waves that wash pearls of prosperity up on the shore, and carry decaying drift wood out to sea.
12. What of birth-control as one of Time's Tidal Waves? See *Gospel Doctrine*, Joseph F. Smith, pages 349-350 and 362-363.
13. Discuss the seership security against being carried away by Waves of Worldliness, as recorded in the Book of Mormon (I Nephi 15:21 to 29.)

14. Quote a stanza from a Latter-day Saint Sunday school hymn that appears to be strikingly fitting as a memory gem for this lesson, and that is related to the 13th problem.

### References

Book of Mormon, I Nephi 8; 11:35, 36.

Book of Mormon, I Nephi 15:21-29.

*Gospel Doctrine*, Joseph F. Smith, pages 349-350 and 362-363.

*Instincts of the Herd in Peace and War*, Trotter, pages 114-115.

*Human Traits*, Edmond, "The Social Nature of Man."

### Lesson XVIII.—Review

This review contains a question from each of the seventeen preceding lessons. Answer the questions, explain the problems, and give the name of the lesson in which each question, problem, or quotation is found.

### Questions and Problems

1. In what particular is secret prayer superior to any other kind of prayer?
2. In which of the following lines of inner adversity are you conscious of winning out: procrastination, exaggeration, camouflage, selfishness, petulance, hasty judgment, pessimism, grumbling?
3. Why is it true that of all the pushes of poverty the push toward the work habit is the greatest?
4. Discuss the proposition: Most people are poor because of their unteachableness.
5. Discuss the wisdom or the lack of wisdom in one of our greatest financiers who said that he would leave his children no money but a lot of unfinished enterprises of production which, if carried out, will increase their inheritance, while if they are not carried out, the obligations on them will swallow them up.
6. In the light of history discuss the proposition: Excess in accumulation must be paid for by radicalism in distribution.
7. Who shares the responsibility of any work accepted under the call of the priesthood?
8. Why is the honoring of a verbal contract more productive of confidence than payment of a secured note?
9. Make an application of Tennyson's stanza: "Not once or twice in our rough island story, the path of duty is the way to glory."
10. What historical connection is there between lofty mountain peaks and liberty?
11. Name the first three indispensable inquiries to be made in the choice of a vocation.
12. Discuss the probable results of celebrating the return of missionaries.
13. Discuss the proposition: It were better for the earth to be cursed, and man have the opportunity for work, than for the earth to remain blessed and man be cursed with a life of ease. (See Genesis 4:17, sixth line.)
14. Write a set of rules of your own for securing freedom from debt.
15. State what you consider to be the best rule for the control of bias.
16. Show how snap judgments indicate shallow-mindedness.
17. What are the dangers of the rising tidal wave fallacy, "Better to rent than to own a home"?



*Mrs. Taylor*

## An Incident of the Mexican Revolution\*

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*By Agnes Bluth*

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The sound of horses' hoofs, beating in the road, and the voices of men, came floating through my open window as I lay asleep. Half in a dream, I thought of the cowboys who often came bringing cattle to and from the ranch; but when the wolfish yells, which were so terrifyingly familiar to my ears, came sharply in, I was out of my bed and peering into the twilight before I realized what was happening.

The sight that met my eyes! Armed men were creeping around the house, clicking guns and unsheathing swords and knives. Red flaggers! They had come to kill my step-father!

I ran to the room in which he slept and told him that we were surrounded! He arose, quickly slipped on a few clothes, took his gun in hand and hid behind the organ, in the front room, leaving mother and me as guards.

"Don't open the doors on any condition," he told my mother, "if they get in they will have to break in; and as they know I have a gun, they will be afraid to do that. I won't shoot, except to scare them, or in self-defense."

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\*Written by request.

The grumbling Mexicans pounded on the doors and windows. They threatened to break in, but made no attempt to do so. Getting no response from within the house, some went across the street where a son-in-law of Mr. Taylor's lived (Ray Oberhansley, principal of the Juarez Stake Academy). After capturing him, they said they would hold him until Mr. Taylor appeared. They brought him over, and he knocked on our door, calling to mother as he did so.

"If I open the door, the Mexicans will come in." She told him.

"But I must come in, I must talk to you," he answered.

On hearing voices from within the house, the Red Flaggers crowded around the door, and as soon as Oberhansley was admitted, they pushed in.

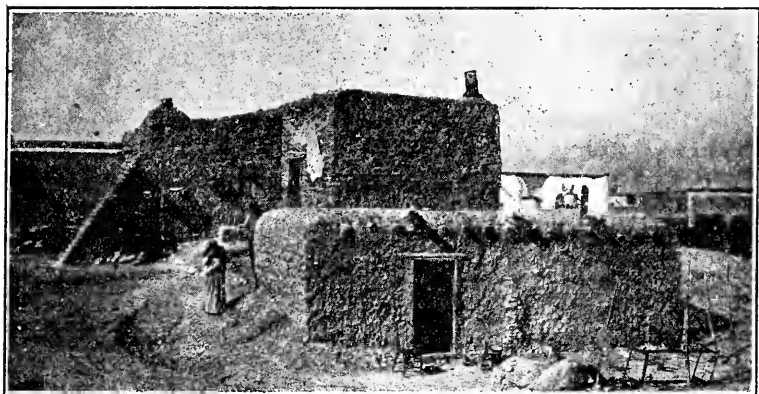
Manuel Gutierrez, their leader, a tall, heavy man with a square jaw, sagging eye lids, and blood-shot eyes, leaned against the door-frame. He was giving orders to the men who were cautiously going from one room to another.

"Do not molest the women," he told the men. "It is Mr. Taylor, his gun and saddle that we want."

They tiptoed through all of the rooms, looking in all the drawers, under the beds and behind the pictures. One man, finding the pantry door shut, commanded me to open it. He made me go first, for he was afraid he might meet something.

I was sent to the neighbors to get a man or two to come while the Mexicans were there.

Soon after I left, the Red Flaggers decided that Mr. Taylor was not to be found, so one by one they filed out of the house, complaining of their fruitless efforts. All but one boy, thirteen years of age, had gone out. He wanted to make sure that Mr.



*Mexican Homes*

Taylor was not in the house before he gave up. He went to the organ and was just going to look behind it when mother pulled him away. She told him he might get something he was not looking for, if he went there. The boy called to the men outside. In they rushed, almost knocking each other over in their attempt to all crowd through the door at once.

Mr. Taylor, knowing that he had been found, and that they were a cowardly lot, thought that perhaps if he shot they would be afraid to capture him. The boy reached to pull the organ out just as the gun went off. The bullet hit him across the back of the hand, taking a strip of skin and parts of the bones. However, there were no bones broken. With a scream the boy ran out of the house. With terror in their eyes, the men followed pell-mell after him. Their leader alone stood in the center of the room.

"Come back, you cowardly dogs!" he commanded.

Back in they came with renewed determination to kill. They were yelling like fiends. One man shot behind the organ. As Mr. Taylor stood up to come out, another man shot at his head, but Providence took the bullet two inches too high. He then walked out and mother stood in front of him so that they could not shoot him without first injuring her. Gutierrez's heart softened at this, and he gave command for his men to stop shooting, but they would not listen. A big, burly fellow rushed up and pointed a pistol at Taylor's head. Mother pulled it down. He gave her a black look and then gave vent to his feelings by a foul oath.

"I'll kill him anyway!" he yelled, and suiting the action to his words, he raised the butt end of his gun to strike. Mother threw her arm up and caught the blow, which almost broke her arm.

Gutierrez was swearing and arguing with his men.

"It won't do us any good, if we kill him," he told them. "Wait a few minutes and perhaps we can get something out of this. At least, let us wait until we get him out of here and away from this woman."

The ruffians pushed mother aside and wrenched Taylor's gun from his hands, then dragged him out of the house into the cold, without hat, coat or anything on his feet.

Mother told them they would never get her away from him as long as she could walk. Although she was suffering from heart failure and had to be helped, she followed. Once a ruffian pushed her down with his gun, but she got up again and followed.

They took Mr. Taylor about three blocks from our home and stopped in front of a Mexican dwelling to decide what to do.



By this time several white men had come to see if they could help. Mr. Bentley was trying to intercede for Mr. Taylor. It was agreed that three Mexicans and three white men should hold a council to decide matters. They withdrew to one side and talked in earnest tones for some minutes. They could not come to a definite agreement, so they said that they would leave it to the boy to decide. We entered the house where the boy was rolling on the floor crying in pain.

Our hearts sank. What sentence would he pass? We prayed for Taylor's life, but dared not hope for it. It was with fast beating hearts that we listened to the words:

"What say you, boy, shall he live or shall he die?" Gutierrez asked.

"O let the old baldhead live, but give me relief!"

Thanks to God, He heard us.

A trained nurse was brought to dress the boy's hand.

"The boy says you live, Mr. Taylor," Gutierrez was speaking, "but I say, if you live, you must pay us five hundred dollars and leave Mexico."

This he did, but only while Manuel Gutierrez and his Red Flag band roved the land.

Eighteen months later he heard the silent call of Mexico's sunny skies and answered it!

*Col. Juarez*



*A Typical Mexican Bandit*

# Coin of Eternity

By Ruth Moench Bell

"What's been the matter up there?" boomed over the wire the voice of the head of the Ashcroft home.

Mrs. Ashcroft, jolted by the events of the morning out of her invalid air of languid indifference, answered somewhat briskly: "Matter? the phone has been ringing all morning."

"I should think it has! I've been trying for an hour to get you."

"I hope you haven't called me up to tell me that *he is the great Dr. Banford of London?*"

"But he is!" roared the husband. "Dixon called me up first thing. He really is *the great Banford* of London, England, the very one Mrs. Dixon went to when they were on a mission in England."

"I know Mrs. Dixon called me. In fact just five people have called up to say that he was here and I must go to him."

"It is worse than that," Ashcroft shouted through the receiver. "Dixon gave me to understand that the entire town was interested and would lose sympathy with you and your ailments if we didn't give Dr. Banford a chance."

"You surely haven't called me up to urge me to go to him?"

"I certainly have not. I've called you up to command you to go. And what is more I have already paid the bill. One hundred dollars is his fee, and I had to put up a note for five hundred dollars besides for your good behavior."

"Oh," came over the wire in dismayed tones, "Oh, why did you?"

"Dixon says you and I will be temporally disgraced to say nothing of eternally outclassed if I let you miss this opportunity. Put on your bonnet. I'll be around in five minutes with the car. I want you to be the first patient in his office and the first patient well."

Mrs. Ashcroft was soon in the car beside her husband, speeding away to the office of the world renowned physician.

"What so great a physician is doing in Utah is the mystery to me," she observed; "and how can he afford to spend four weeks in our little town of Alton?"

"That's what puzzles me," Ashcroft confessed. "Dixon smiled mysteriously when I asked him. He says there is a secret

back of it all which the doctor will divulge when your four weeks are up. It is a secret that has something to do with his skill. Dixon would not divulge it. But he says that even if the doctor fails, in your case, we will never regret."

"But why the five hundred dollar note?"

"I'm to pay that unless you follow every instruction to the letter. He doesn't begin to doctor you for four weeks. He only gets you ready. The five-hundred dollars is surrendered then, if you have not obeyed strictly. He says every patient he fails to cure costs him that much in reputation and good will."

"I'll try to be good." Mrs. Ashcroft managed a wan smile which was as near a laugh as she had been for some years. Chronic invalidism is not compatible with ready laughter.

Mrs. Ashcroft found the learned man as abrupt as her husband.

"What do you run your car on?" he said as she took her seat. Mrs. Ashcroft was accustomed to sympathetic concern on the part of many friends and physicians. Besides she had come to discuss her most interesting symptoms. Car, indeed!

"Gasoline," she finally replied with some dignity.

"Why not use chloroform?" he demanded.

If he was going to shout at her like that her nerves would be shattered. For years every one, except her husband, had spoken in subdued accents on account of said nerves. Ashcroft couldn't seem to remember. With beautiful composure she at last answered:

"It wouldn't run."

"Hm!" snorted the learned man. "How unlike the machine endowed with a soul. It will run for a time on almost anything."

Mrs. Ashcroft was not there to talk machines. She waited in offended silence. But the doctor was waiting, too. Evidently it was her cue to speak.

"Ours is one of the best cars made. It takes even the Alton hill on intermediate. It has never failed us. We wouldn't think of exchanging it or experimenting on it."

"How long do you expect to use this car?"

"Three or fours years at most."

"Three or four years! What a trifle compared with the machine that has been promised to live to the age of a tree! The machine that was to walk and not grow weary; that was to run and not grow faint! Three or four years! Then it will be a jitney, this machine in which you take such pride and to which you give such intelligent care. It will be a jitney fit only to call at back doors for bottles and scrap iron. It cannot even hope to be resurrected, renewed and given eternal life. And

even if you filled its tank with chloroform and its parts with putty instead of oil it would only fail to go. Its soul would not be affected."

Mrs. Ashcroft was beginning to see the drift of the doctor's words. Her invalidism had given her a sort of distinction among her friends. It was often the most absorbing topic of conversation among them. Now for the first time she felt ashamed to be ill! Ashamed of the body she had allowed to become so like a jitney. The doctor's words re-echoed in her ears. "To live to the age of a tree." "To walk and not grow weary." "To run and not faint." What had she done that God's promise had not been fulfilled in her.

"I have always been most careful what I ate," she volunteered.

"You might have used chloroform and putty in your car, also, most carefully. The agent of the firm which made your car no doubt advised gasoline and certain lubricants. It is a question, you see, of intelligent direction."

"I was always well as a girl," was Mrs. Ashcroft's apology for her present condition.

"My dear lady, God sends most of us here well. But we all come limping back to him. Some with maimed bodies! Some with maimed souls! And few of us realize that a needlessly maimed body hampers the soul and is in itself a desecration."

Doctor Banford sat thoughtfully for some time. Then he reached into his desk for a printed slip.

"The One who made your machine," he said impressively, "says to run it on these."

Mrs. Ashcroft glanced over the slip. She was about to remark that she was different. That she had tried vainly to do as others should do. But the words of the doctor were still in her ears: "The One who made your machine says to run it on these."

She re-read the slip:

### *Eat With Every Meal*

Some raw, uncooked fruits or vegetables, apples, celery, watercress, lettuce, raw cabbage, oranges, figs, dates, etc. Plenty of these.

### *Drink*

At least eight glasses of water daily.

### *Include*

In your diet each day vegetables that have simmered gently on the back of the stove. *Use every bit of juice from them,*

either in soups or sauces, or gravy. Drink one or two glasses of milk or buttermilk each day.

*Most Important of All*

Buy your own mill and grind for yourself your own wheat and corn. Make it into muffins, cookies, mushes, cakes and bread. Insist on getting the un-milled rice. Butter, cream, fresh eggs, honey and molasses are all good natural foods. Make all the other mistakes you choose but eat sparingly of meats, canned goods and factory denatured products.

"Must I give up my tea and coffee?" Mrs. Ashcroft asked.

"Hot drinks are a frequent cause of cancer. A glass of milk or buttermilk with your meals will soon help you to forget the hot drinks.

Mrs. Ashcroft started for the door. Dr. Banford's voice arrested her.

"Walk two blocks today. Add two blocks a day every day till you return to the office. As you walk enjoy the fresh air, the stars, the clouds, the trees, the grass, the flowers, the streams of water."

Mrs. Ashcroft sighed. It was long since she had attempted to walk. The exertion would certainly prove too much for her.

"Any medicines?" she enquired.

"Not for this week," the doctor advised. "You are not ready for medicines. We must clean you up first."

"Mrs. Ashcroft, conscious of her daily bath, her scrupulous attention to hair, teeth, nails and clothing, looked indignant.

"Inside!" roared the great physician. "Your sidewalks are well paved and carefully swept; but the sewers underneath, that intestinal tract thirty-six feet long has not been properly cleaned for years."

"Then you wish me to continue taking the pills to which I am accustomed?"

"Pills! Who said pills? Bread made of the entire grain of the wheat, properly made, not allowed to stand around for hours till it has developed harmful bacteria, such bread well baked, eaten daily, plenty of it with quantities of water, fruits and vegetables, ought to keep you as clean inside as bran mash keeps a cow. You may need yeast cakes. Yes, compressed, moist yeast cakes. They will expand in the intestinal tract just as they do in bread and so expanding will exercise the muscles which have lain dormant so long stuffed with denatured foods that clump together and form a first class plug, but offer no resistance to the muscles which long since ceased to work. Creep on all fours for five or ten minutes every day, or if you prefer get down on your knees and mop the floor. That will help to

exercise the muscles of the diaphragm. And do it every day."

Mrs. Ashcroft had barely reached home when her husband called up.

"Any prescriptions to fill?" he asked.

"No, the doctor won't allow me a drop of medicine for a week."

"Shall I bring up some more of your tonic?"

"Not any medicines," she said. "It will cost us five hundred dollars if I take any. You might bring up a bunch of celery and some oranges."

Mrs. Ashcroft surprised her husband, four days later by walking into the office at closing time.

"Oh, you brought the car down," he observed.

"No, I had to do my eight blocks today, so I thought I'd meet you."

It was delightful walking home together especially as there was no shopping to be done and they were both in a merry mood. But he was hungry enough to eat a horse right then and there and in no mood to wait for dinner. There again another surprise awaited him. The meal was all on the table, save for a mysterious brown pot on the back of the stove and another which emerged from the oven steaming hot.

"Where did you get the dried corn," he asked as he opened the brown pot for a second helping.

"The Dixon's gave it to me. They dry quantities of it every year. Isn't it delicious cooked in this brown, clay pot?"

"Is that why it is so tender?"

"Yes, it doesn't boil. Just cooks slowly, like our grandmothers cooked it. It is one of the ruffages Doctor Banford recommends. We should eat it often, it or pop-corn."

"I'm willing. And the buttermilk!"

"Another Banford prescription. The Dixon's let me have it, too. They have kept a cow ever since Mrs. Dixon went to him."

"Let's have one. I'll milk if you'll churn," he dared her.

"Agreed," she laughed.

Three days later Mrs. Ashcroft entered Dr. Banford's office. And the famous physician smiled as she sat down.

"You've kept your word I see," he greeted her.

"How can you tell for sure," she asked.

He handed her a mirror. She couldn't help noticing that she was looking less like a jitney. "I am improved," she admitted.

"Same bill of fare," he announced. "You're getting the idea, aren't you? Plenty of raw, green, rough, natural food. Leave out the pasty, milled foods which clump together like putty and

hinder nature's work. Continue to walk every day. Creep every day till the day you die. Now for your new prescription: allow no mouldy, mildewed thoughts to get into your mental attic."

"Which means?"

"Think no complaints, think no scoldings, think no fault-findings, think no symptoms. In other words, open your attic windows, let in the sunshine and fresh air. Sweetness, serenity, laughter, peaceful thoughts are the only thoughts to stow away there. Make a bon-fire of the others and enjoy the conflagration. For this week: no tiresome recounting of symptoms to any one; *and find fault and complain at no one verbally, for this week.*"

Mrs. Ashcroft's nose went up. How absurd to pay one hundred dollars for advice like this.

"Not even your doctor," the great man commanded. "Criticism excite the nerves and ruin digestion. Complaints are even worse. Scoldings are worse still! The three are a brutal assault on the finer feelings of any one who has to listen to them. They are even harder on the one who utters them. They waste nerve force, make the nerves tense so the circulation is impeded and no food can digest."

"Yes," Mrs. Ashcroft agreed meekly.

"Indulgence in either, for this week, will cost you five hundred dollars."

Mrs. Ashcroft went thoughtfully home with her prescription.

"Any news," her husband enquired at dinner. He was keen to know what the doctor's new prescription had been.

"He is perfectly absurd," Mrs. Ashcroft started to say; but caught herself in time. "I'd like to tell you," she smiled finally, "but it would cost us five hundred dollars. Fifty dollars a word is more than I care to pay for that remark."

"Well, we can go over the week's expenses instead," he advised.

"The meat bill is less," she explained, "but those awful—" again Mrs. Ashcroft remembered, in time.

Her husband looked up quizzically: "another five hundred dollar remark?" he asked.

"Precisely!" she pouted whimsically.

"What *can* we talk about," she cried. And then they both realized how poverty-stricken their conversation must have been. "If I criticise the doctor or complain of the grocer or scold you for sending me to that—good kind physician," she ended lamely, "it will cost so much money."

"Sit down to the piano and let us sing something instead.

Maybe we better do it often till the doctor removes the embargo on fault-findings."

They sang many of their favorites and incidentally fell in love all over again with each other, as they recalled happy times of which the songs brought memories.

The second week had made even greater improvement in Mrs. Ashcroft. Nevertheless, she was totally unprepared for the doctor's third prescription.

"Make a list of all the people you hate or dislike or don't exactly get on with," the doctor ordered, as he handed her pencil and paper.

Mrs. Ashcroft looked alarmed.

"It is not for publication," he assured her. "No one is to see it except yourself."

"I am not sure I want to see it myself," she answered, "and besides, how do you know there are any?"

"How do I know there are any you dislike?" he repeated. "Your face, your nerves, your circulation, your digestion tell the tale. No one who loves all, as Christ loved, with understanding, sympathy and pity gets into such a condition. But do not blame yourself unnecessarily. The distress and discomfort that come from a stuffed up system makes any one irritable and easily angered."

When it came to actually putting the names on paper, Mrs. Ashcroft found there were surprisingly few with whom she was not entirely reconciled.

"Take the list home with you," the doctor said. "Continue your wholesome, natural diet. Read all you can about foods till you learn to balance your meals intelligently. Continue to enjoy to the uttermost the works of God's hands whenever you step out of doors. Continue your daily walk and creeping. Continue to eliminate fault-finding, complaints, scoldings from your conversation and thoughts. And now we come to your third prescription. Before the week is over, learn to love or admire or understand with kindly sympathy or pity every person with whom you now feel out of sympathy. Come back one week from today with none but kindly thoughts toward all."

"In one week?" Mrs. Ashcroft gasped.

"It could be done in one hour of sincere prayer or sorrow," the doctor assured her solemnly.

"What are your thoughts when you are about your work? What are you thinking when the children want to talk to you, and you shove them aside? Keep a book of your favorite poems close at hand. Think over some of the merriest tales you have heard, unless the children are there. If they are there, listen to them. Listen to them! Enter heartily into their confidences,



and it will make you young again. Get out your Bible. Don't spend nine-tenths of your time on the sensational stories of the papers. Keep in touch with something uplifting. Never miss a sunset or a sunrise if you can help it. Always some music, some poetry, or some genuine enjoyment of nature and children every day. Come back in one week," he ended abruptly, "the worst is yet to come."

One week later Mrs. Ashcroft appeared in the office, serenely ready for the new prescription.

"Sign this," Dr. Banford ordered, placing a document in her hands.

She signed and then looked it over to see what, it was to which she had affixed her signature. To her amazement the following words in larger print than the rest of the document, met her eyes:

"This is my religion which I hereby agree to adopt as my daily creed."

"You must release me from this," she cried. "I am a Latter-day Saint and no other religion could possibly satisfy me."

"I am sorry," the doctor observed blandly, as he withdrew the document and substituted instead her husband's note.

"I hereby agree," she read and then that awful five hundred dollars.

"It is not too much to pay for my religion," she declared valiantly.

"I am glad to hear you say that," he said, "but sorry, of course, that you must lose. I had thought that every Latter-day Saint would have made this an important part of his creed."

"You have wondered at my presence in Utah. I came to convert the 'Mormons.' Hundreds of them have signed this document and live up to it."

"I regret that you have found so many weak in faith among us."

"I also am sorry," he agreed, "if they had read this right, that is understandingly, they would have had no need of me. That, my dear lady, is one of the most remarkable documents given to mankind in several centuries. If it had been published two or three years ago it would still have been valuable but not marvelous. It would merely have reflected the thought of the age. Appearing in 1833, before science discovered that hot drinks are a frequent cause of cancer, that fruits and vegetables, that is the 'herbs of the field,' are vitally essential to the health of mankind, that 'wheat for man,' *wheat, all of it*, not the starchy extract of it, but all of it contains vitamins the body must have. Coming before prohibition, coming before science had observed that 'fault-finding' or angry, excited or tense feelings

turn foods into poisons, that the 'mantle of charity' must envelope our souls if our bodies are to digest their foods, such words as these are indeed miraculous:

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit whether in the ground or above the ground nevertheless *wheat for man*."

There was something strangely familiar about the words the doctor read. He went on:

"And shall walk and not grow weary, and shall run and not faint."

"Why that— that—" she exclaimed. But the doctor unheeding resumed reading excerpts:

"Cease to be idle. Cease to be unclean. Cease to find fault."

"But you are reading," she attempted to interrupt. Yet his sonorous tones continued:

"But above all things clothe thyself with the bonds of charity as with a mantle which is the bond of perfectness and peace."

"That is our Word of Wisdom," Mrs. Ashcroft finally interrupted.

"Yes, that is your 'Word of Wisdom,' that and the chapter preceding it. That, my dear lady is as a mine out of which you should get the coin with which to purchase eternity: the coin of health and happiness. That document made a 'Mormon' of me. That document brought me to Utah. Use it wisely. It is the Word of Wisdom, indeed, the Coin of Eternity."

"Then I haven't lost the five hundred dollars?"

"Not unless you feel that you cannot make your Word of Wisdom a part of your religion, your daily creed."

*Logan, Utah.*

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## Merit

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May cheery bells ring loud and clear and awaken all our senses;  
 May merit rule the coming year and discard all pretenses.  
 If we by prestige have received the merits of another,  
 Let us remember we're deceived, and not our injured brother.

The man whose conscience rules his life, where'er his life is cast,  
 Is weakened not by honest strife nor shameful of his past.  
 So let us keep in mind the thought expressed by all great teachers;  
 That happiness is vainly sought when men become mere creatures.

*Geo. E. Gibby*

*Blackfoot, Idaho*

# The Perennial Question of Taxes

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*By W. F. Wanlass, Dept. Business Administration, Agricultural College of Utah*

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Even had there been no costly wars in recent years, the item "taxes" would have loomed larger and larger in the budget of every taxpayer. War merely accentuated an upward tendency that was already pronounced. All our governments—national, state, county, and municipal—have been increasing their activities at a pace which is amazing when we stop to think of it. This increase is both intensive and extensive. There are those who think we are becoming socialistic in spite of ourselves. Be that as it may, so long as we, through our chosen representatives, continue to exact more and more at the hands of the government we must expect to pay the ever-mounting cost. The same is true of the economic system under which we live. Rather inconsistently, we are always burdening the governmental or economic machine and then fretting when we have to pay the bill.

Most people are prone to think of taxes as a dead loss, forgetting the invaluable service and protection which the government renders. When we are inclined to think of taxes as merely a necessary evil, it would be refreshing to call to mind some of those unhappy states of the world where there is no government worthy of the name. Such reflection will give us a keener appreciation of this silent partner in our industry, without the assistance of which all property would be valueless, and life itself would be hardly worth the living. Can't we share with this partner less begrudgingly? In a complex civilization, such as our own, government must also be complex if it is to be adequate. Of course, much might be saved by better administration, but democracies have never won fame in the observance of sound business methods. Our hope, then, lies not in decreasing the cost of government, but rather in a better adjustment of the load to the shoulders of society. There must be greater recognition of the principle of the ability to pay.

In Utah, as in most of the forty-eight states, the cornerstone of the revenue system is the general property tax. By the "general" property tax we mean a tax based upon all forms of property, whether real or personal, tangible or intangible. For purposes of discussion and administration, the general property tax is frequently divided into the real property tax, and the per-

sonal property tax. In Utah, all property, in theory at least, is lumped together for purposes of taxation. Section III of the state constitution instructs the legislature to "provide by law a uniform and equal rate of assessment and taxation on all property in the state, according to its value in money, and prescribe by general laws such regulations as shall secure a just valuation for taxation of all property, so that every person and corporation shall pay a tax in proportion to the value of his, her, or its property."

In a new community where the economic life is simple and the forms of property are few in number, the general property tax works very well. It is not difficult for the assessor "who has eyes to see" to list all property subject to the tax. As capital increases and property rights take a multitude of forms, the task of assessment becomes a formidable one. The wholesale evasion of taxation by owners of intangible forms of property rights is too generally known to require discussion here. If this evil is less prevalent in Utah, it is only because our social and economic life is still less complex than that of the older states. Thus far, no administrative device has been perfected in America that really secures a just and uniform assessment of such elusive things as stocks and bonds. Men, who would not ordinarily defraud, deliberately perjure themselves when it comes to filing tax returns. The result is to put a premium on dishonesty, to deprive the government of much of its rightful revenue, and to make taxation grossly unfair. Owners of tangible property may be taxed to the legal limit while owners of equally valuable "paper" property rights may escape taxation completely. The general property tax is universally condemned by students of taxation because of this seemingly inherent defect. Another very important form of tax ability which escapes state taxation in all but eight of the states is the earning capacity of individuals irrespective of property ownership.

If any unbiased investigator will study the assessment lists in any country, in this or any other state of the Union, he is almost certain to find that assessed valuations of small property holdings bear a much closer relationship to actual market values than do those of the largest holdings. Space does not permit us to discuss the reasons for this discrepancy, but those who are thus escaping just taxation should be reached in some other way.

The obvious remedy for all of these defects in the present system is to enact a graduated income tax law. While we have not succeeded in perfecting means of assessing intangible property rights, we have evolved fairly workable methods of determining individual income. Another great merit of the income

tax is that it rests finally upon the taxpayer and cannot be shifted to others. Eight of our most progressive states have already followed the federal government in providing for this most nearly just of all taxes.

The only obstacle to the enactment of an income tax law in Utah is found in the constitutional provision already quoted. If we have an income tax we should not, at the same time, tax intangible or representative property. To do so would be not only double taxation, but triple taxation, for the real property back of these "paper" property rights is now, and would continue to be, taxed. However, the terms of our constitution forbid any such exemption or classification. The same difficulty confronts those who propose to lessen or abolish taxes on such non-revenue yielding property as homes.

There are, of course, some administrative difficulties connected with the income tax just as there are with any tax. The federal government has gone a long way toward the solution of most of these, and we can follow its methods insofar as they are applicable to local conditions. There are also valuable precedents in the experiences of other states. With reasonably low exemptions, this tax can be made to yield a handsome revenue, even with low tax rates, and without imposing any commensurate burden.

Summarizing, the situation is this: we may either enact an income tax law now to meet the expected deficiency in revenue, imposing some unjust taxation upon those owners of intangibles who don't escape the assessor, until we can amend our constitution; or we can content ourselves with the present system, during the two years required to amend our constitution. In either case, the legislature should at once propose an amendment that would, if ratified, provide for a classification of our various forms of property and the necessary exemptions.

*Logan, Utah*

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## Destruction Through Smoking

Valuable records, some dating back to 1790, were destroyed January 10, 1920, by a fire that broke out at the department of commerce, Washington. Census bureau officials estimated that it would cost \$2,000,000 and take about two years to copy off and thus save the damaged records. Some records were almost totally destroyed. Senator Reed Smoot declared that smoking, during working hours, in the government departments, should be stopped. The fire, it was supposed, originated through cigarette smoking.

# The Effects of Nicotin and Tobacco

*From Pamphlet No. 8, Social Advisory Committee*

It should be a matter of more than passing interest to Church members, that according to conservative estimates, sufficient money is being spent for tobacco in Utah alone to defray the entire expenses of more than 5,000 "Mormon" missionaries.

The most serious objection to tobacco is its harmful effect upon the human body. These harmful effects have been repeatedly demonstrated and are no longer matters of opinion.

The following quotations are taken from *How to Live*, by Fisher and Fisk, (15th edition) Funk and Wagnalls, 1920, probably the most widely circulated scientific book on health in the English language:

"In experiments on animals nicotin extracts from tobacco and inhalation of tobacco smoke have produced hardening of the large arteries. Clinical observation by some of the world's best authorities indicates that the same conditions are brought about in man by heavy smoking.

"Disturbance of the blood pressure, rapid heart action, shortness of breath, palpitation of the heart, pain in the region of the heart, are important effects. Tobacco heart is often lightly spoken of because the abandonment of the habit will often restore the heart to its normal condition, but tobacco heart sometimes causes death, especially under severe physical strain or in the course of acute disease, such as typhoid or pneumonia. Surgeons have noted failure to rally after operation in tobacco users, who are, of course, deprived of their accustomed indulgence immediately before and after operation." (Page 351)

"No doubt pyridin and furfural are factors in the drug effects of tobacco, but recent painstaking experiments by high authorities have shown the presence of nicotin in tobacco smoke, and when we reflect that there is sometimes sufficient nicotin in an ordinary cigar to kill two men, it is not strange that enough of it may be absorbed from the smoke passing over the mucous membranes of the nose, throat and lungs to produce a distinct physiological effect." (Page 342)

Some users of tobacco repeatedly assert that the nicotin present in unburned tobacco is completely destroyed during

smoking. This, however, is a mistake. The London *Lancet*, regarded as the highest authority in British medical circles, has proved that while varying amounts of nicotin are destroyed in the different forms of smoking, yet in no case is it completely eliminated. The *Lancet* experiments, (1904 and 1912) prove that from twenty to eighty percent of the nicotin is actually taken into the smoker's mouth and lungs. Not all of this is absorbed by his system of course; otherwise he would be fatally poisoned almost immediately.

"The United States Department of Agriculture has also found in tobacco smoke about 30% of the nicotin originally present." (Page 343)

"Nicotin causes brief stimulation of brain and spinal cord, followed by depression. There is an increased flow of saliva, followed by a decrease (large doses diminish it at once) and often nausea, vomiting and diarrhea. The heart action is at first slowed and the blood pressure increased. Subsequently there is a depression of the circulation, with rapid heart action and lowered blood pressure. In habitual smokers this preliminary stimulation may not occur. The stimulating effect on the brain is so brief that tobacco can not properly be termed a stimulant. Its effect is narcotic or deadening. Those who fancy that their thoughts flow more readily under the use of tobacco are in the same case with any other habitue whose thoughts can not flow serenely except under his accustomed indulgence. That a sound, healthy man, who has never been accustomed to the use of tobacco, can do better mental or physical work with tobacco than without it has never been shown. Indeed, such experiments as have been made on students and others show to the contrary." (Pages 344-5.)

Dr. George J. Fisher and Elmer Berry, (Physical Effects of Tobacco, Association Press, New York.) in a series of careful tests found:

- "1. Cigaret smoking caused an increase in the heart-rate.
- "2. Cigaret smoking maintained a blood pressure which, under the circumstances of the experiment, would otherwise have dropped.
- "3. Cigar smoking caused a considerable increase in heart-rate and blood pressure.
- "4. In a number of instances, in the cigar test, the heart was unable to maintain, with a vertical position, the increased blood pressure found in the horizontal position, showing a disturbance of the control of the blood-vessels. This latter effect was more pronounced in tests taken on non-smokers.
- "5. It was also noted that smoking was not conducive to

concentration upon the reading, which the men attempted during the tests."

Arthur D. Bush, (*Tobacco Smoking and Mental Efficiency*, *N. Y. Med. Jour.*, 1914, p. 519.) in a series of tests on each of 15 men in several different mental fields found the following conditions among smoking students immediately after the period of smoking was completed:

- "1. A 10½ percent decrease in mental efficiency.
- "2. The greatest actual loss was in the field of imagery 22 percent.
- "3. The three greatest losses were in the fields of imagery, perception, and association.
- "4. The greatest loss, in these experiments, occurred with cigarettes."

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## The Man with a Grouch

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Did you ever, dear friends, meet the man with the grouch  
The dear man who his grievance ne'er put in a pouch?  
He just airs it and pairs it and hugs it all day,  
And he always, yes always, has something to say.

His poor wife is no good, and his boys are the same,  
And he never, no never, has a cent to his name;  
There was never a creature he ever has known,  
Whose weak brains are worth quarter as much as his own.

The dear man is not born, he's not yet come to earth,  
Who could come up to him in the matter of worth;  
His own logic is perfect, he knows things are so,  
In plain fact he knows all that one ever can know.

This dear man with the grouch I do herewith declare,  
Is the worst thing on earth we are called on to bear;  
He finds fault with this world, with the world of the elf,  
But he never, no never finds fault with himself.

I care not what the weather nor state of my purse,  
For if things reach the limit they cannot get worse;  
I'll not murmur if days I must spend on a couch  
But long may I be kept from the man with the grouch.

Ogden, Utah.

Mollie Higginson





*Breeding better strains of potatoes—Utah Agricultural Experiment Station*

## The Old and the New in Agriculture

*By George Stewart, M. S., In Charge of Field Crop Investigations, Utah  
Agricultural Experiment Station*

The earliest methods of soil culture and plant production can not, of course, manifest themselves after thousands of years. Somewhere a knowledge of agriculture creeps slowly out of the mist of the forgotten and gradually becomes distinct. Farm relics found in Switzerland and northern Europe tell clearly that the Lake Dwellers, long before the time of Moses, grew wheat; but not even the barest record carries any information of their tillage methods, except that they were very crude. History does, however, speak clearly of the Nile's flooding its banks, irrigating wheat, barley, sorghum, vetch, melons, and fruits; of truck crops grown upon hanging gardens in Babylon; of a gigantic reservoir which furnished water for land and people in ancient Sabaea; of the dry-farming of Palestine, and of the fertilizing of the farms by the Hebrews under compulsion of law; of the great Roman aqueducts that carried water high in the air over lowlands to city and farm; and of Columella, Virgil, and Cato's having taught the descendants of Romulus agriculture that is considered good science today. Less directly, but none the less clearly, history carries the record of good and poor harvests in the western world. Prescott mentions a fair-skinned teacher of tillage among the Mexicans whom they expected to return; Longfellow rehearses Hiawatha's teaching the natives how to grow better Indian corn.

### *A Bit of History*

In colonial days maize was the principal crop. Squanto showed Miles Standish and his people how to make it grow on

the impoverished soil of New England by fertilizing each hill with fish. Powhatan gave Captain John Smith corn when that redoubtable leader seized the chief by the hair, and, pistol in hand, demanded food for the starving settlers of Jamestown, while hundreds of warriors looked on. Spaniards found corn the most important crop of Mexico and Peru. Potatoes no larger than eggs supplemented the diet of meat and maize. In Kentucky Daniel Boone ground into meal corn raised between the stumps. The native grasses made forage; the woods furnished fruits and nuts as well as flesh. None of these people attempted real plowing; tools of wood scratched the soil. When this no longer sufficed to keep fertile the constantly-cropped lands, old farms became once more a part of the wilderness. The Virginians, both before and after Independence, planted tobacco year after year in the same fields. Following the invention of the cotton gin, the Southerners did likewise with cotton. No one foresaw the vast stretches of abandoned farms that were to follow; hence no one thought of crop rotation, fallow, deep-plowing, or clean cultivation. Little better are the farmers who now keep a field of alfalfa or of sugar-beets for twenty years. In agriculture a man must not put all his eggs in one basket.

### *What Happened in Utah*

Just as the cotton boll-weevil compelled rotation, deep plowing, clean cultivation, and timely planting in the cotton areas, so the alfalfa weevil, June-grass, and seasons of small precipitation compel them in Utah. Let us examine wheat-growing in a certain valley. A number of years ago several men took large tracts of land north of the county seat, and others below the old lake benches. Once broken the farms yielded abundantly—25 to 30 bushels. Naught caused expense save planting and harvesting, for the second crop went in on the stubble of the first, and the third on that of the second. June-grass seized the country; soil moisture exhausted, the land could not support both wheat and grass, and so the wheat died, and thousands of acres of this barbed brome whitened under the July sun.

Other men are now painfully returning these lands to a producing condition. As if only to prove that the fault lay not in land, a single farmer in that part of the valley grew crops every year. He, however, plowed deeply—generally in the fall and grew but one crop in two seasons. Neither did he scorn the disk and spike-tooth harrow. His irrigated fields also prospered under careful manuring, rotation, irrigation, and weeding. To be sure, other people had varied with but incidental success, because of unsystematic farming on a small scale.

Superstition, too, has played its unworthy part. There is a type of mind in which the mysterious dies hard. Even today

there are a few men who persist in the belief that there is a close relationship between crop production and that astronomy which is found in almanacs. Intelligent farmers study the season and the soil conditions in order to determine the proper time for sowing and reaping, whereas a more slothful few still stick to the "dark" or the "light" of the moon as a guide. The day of astrological agriculture is long past. We stand on the newer and surer ground of scientific experimentation.

### *The Old and the New*

Thus does the old survive beside the new. Pass six or eight years. In districts of extensive cultivation the wornout farm is as rare as was the well-kept one of ten years ago in that valley. Like a ghost, spreading a night-mare of consternation and fear, the old passed by, leaving in its wake the new, full of hope and scientific trust. For in most sections faith in dry-farms has sprung up. Just as the railroad and the telegraph carried our frontier across the West in a single lifetime, so the Experiment Station, the College with its Extension Department, and the new farmers are carrying scientific agriculture across in one generation. In spite of this, some still refuse to rotate alfalfa, oats, and sugar-beets, or to harrow the alfalfa after the first crop in order that they may rid the land of weevil and June-grass.

The greater profit of better farming will soon stir these to action.

In farm machinery the same progress is noted. The scythe, the cradle and the flail are still in the memory of middle-aged inhabitants; and yet mowers with six-foot cutter-bars, combined harvesters, disk harrows, and steam threshers and plows work daily upon thousand-acre farms. Hand plows and spike-tooth harrows still serve useful purposes. Although he must be up-to-date, the farmer must beware of machinery and methods too new to be tried thoroughly.

Education goes apace. Every means of communication carries ideas to the wide-awake. With eyes open and senses alert, the tiller of the soil catches each new truth heralded in farm paper, extension talk, book, or bulletin. The recent idea of progress goes everywhere, and opens the way for still more recent ones, and these in turn for others yet to come.

We have just begun to realize how vast is the field of experimental agriculture and home economics. The labor union protects the industrial worker; the Farm Bureau furnishes a rallying point for rural betterment. As we have outgrown the old, so shall we wrench loose the bands that now bind us. Hereafter the farmer will have something to say about his future. Only thus can his problems be solved.



*Mexican Revolutionists*

## Why did they Turn?

*By Mrs. A. B. Call*

Wild rumors that Villa was coming from the south to deal vengeance to Americans was filling all with concern. The Carranza army was making preparations to defend themselves, which made us feel that some truth was in the report. The agitation grew, and natives were moving from among us to Casas Grandes for protection. The report that he had captured Mrs. Wright, killed her husband, and left her one-year-old child to the mercy of friends, made us fear. Not three months before we had known the horrors of burned homes and pillage, and the terrible night of December 26, 1915, was still fresh in our memories!

Many would have taken the train to leave for the north, but no train came in. One engine or train now here might go out, but not without an armed escort, and that the military officers feared to provide. People packed trunks and were ready to leave, but still no train. Wagons were loaded and prepared to go out overland, but Villa's march had progressed so far that in leaving they might come right in his path. Our men took turns as guards for the colony.

If the alarm was given, some would flee to the river, others to the hills, or where not? Unarmed and unprotected as we were, there was utmost fear when we learned of the Columbus raid. A priesthood meeting was held in the morning, at the home of Brother Gaskell Romney, at which a committee was appointed to go to Colonia Juarez and consult Brother Bentley.

Brothers A. B. Call, John Whetton, and Harvey Taylor left per car. Evening came with only the unwelcome report that these men and car were captured by Villa's spy; also the report that Villa was at Corralitos. An American foreman came from there in the afternoon, leaving his car at O. E. Bluth's for a good saddle horse with which to get away. Brother Bluth had the promise that a runner would notify him if Villa reached Corralitos. That runner came, also the horrid news that Villa had killed five Polanco brothers, men of families, because they worked for an American company. Oh the fear! And the husbands not at home! Men can fight and die; but as for women, who would prefer to die rather than to live disgraced and bear the stain of vile, wicked men for life—fear is utmost. And the terrified, crying children, outside each wrapped in a quilt, walking, watching and hoping for papa.

Aunt Theresa and girls came, and in the dim moonlight we saw the big fires at Corralitos. We all went through the lot to Brother Bluth's. They were just getting ready to go to the station, and Lucy said she would ask Oscar to come for us when they were there. Back home we hurried, anxiously, yet not knowing if it would meet our husbands' approval if we should leave. All Americans and Mexicans had left the north end of town. Ours would be the first house approached.

While we were in front of the house, to our great satisfaction, there came our husband and father. Eagerly we surrounded him to learn what we should do. "We will go to bed!" was his calm reply. Was he wrong? Oh, we must do something? But no—in that calm answer came confidence, and while we had prayed almost constantly we now *knew* that only God's almighty protecting power could save us. We left our home, and all together, at Aunt Theresa's, we knelt in earnest, fervent prayer. Grateful for the peaceful feeling, and to have our husbands home, we went to bed and slept.

At early morn, Brother Moffett came. Some one had heard horses pass the lower end of town. In a little buggy they rode northeast. They found the Villa army trail and brought home a U. S. army pouch, quart cup, etc. It appears that the Villa band had marched up to the suburbs of the little town, and, without any apparent cause,—no one knows why,—had stopped, suddenly turned away, and marched onto the Galiana Valley. How miraculously had our Father turned them from us! How thankful we were that the scouts were not sent out that night, for that was the direction in which they went. Repentant for lack of implicit faith, this occurrence will always stimulate our faith in our Father's help and power.

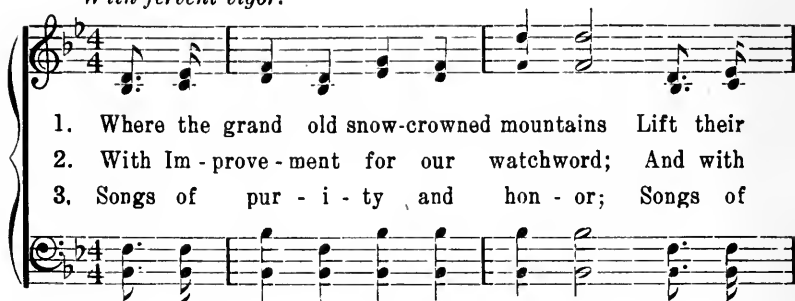
*Colonia Dublan, Mexico*

# Our M. I. A.

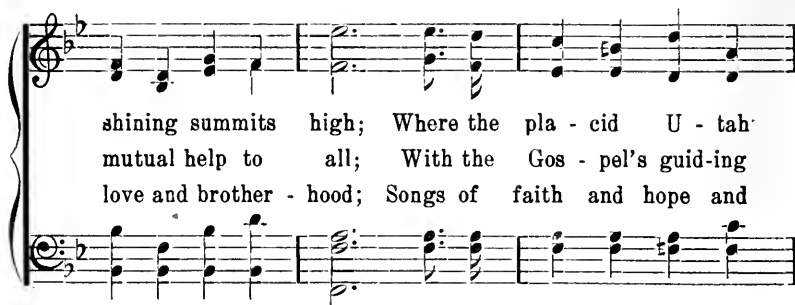
Words by MRS. C. H. CARROLL.

Music by FRANKLIN MADSEN.

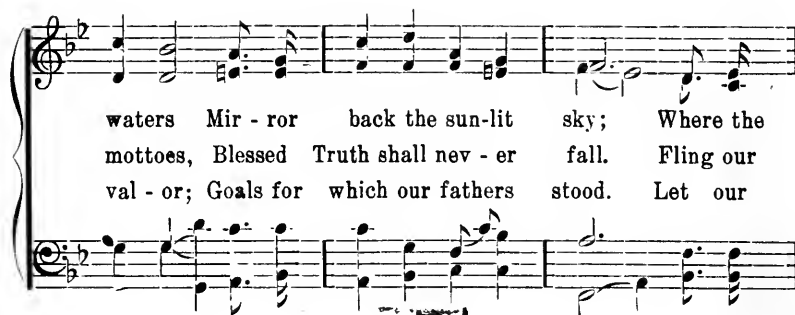
*With fervent vigor.*



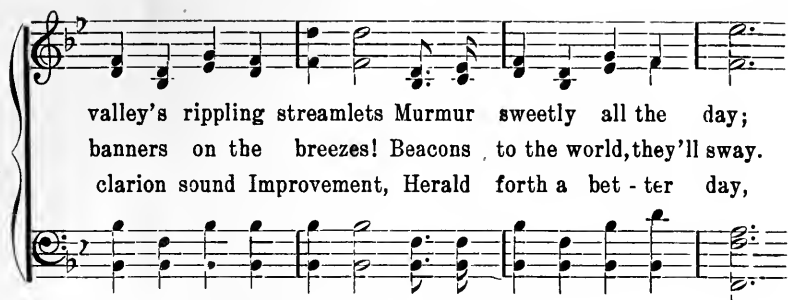
1. Where the grand old snow-crowned mountains Lift their  
2. With Im - prove - ment for our watchword; And with  
3. Songs of pur - i - ty and hon - or; Songs of



shining summits high; Where the pla - cid U - tah  
mutual help to all; With the Gos - pel's guid-ing  
love and brother - hood; Songs of faith and hope and

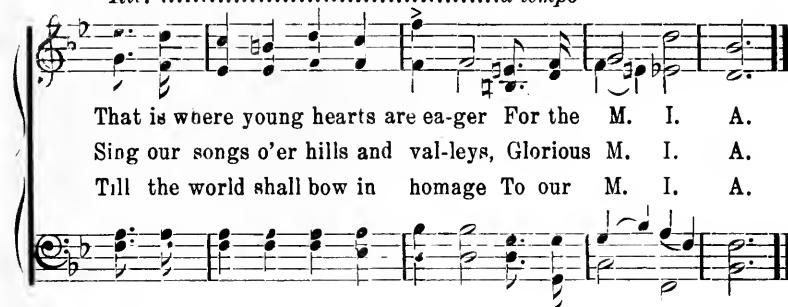


waters Mir - ror back the sun-lit sky; Where the  
mottoes, Blessed Truth shall nev - er fall. Fling our  
val - or; Goals for which our fathers stood. Let our



valley's rippling streamlets Murmur sweetly all the day;  
banners on the breezes! Beacons to the world, they'll sway.  
clarion sound Improvement, Herald forth a bet - ter day,

*Rit. ....a tempo*

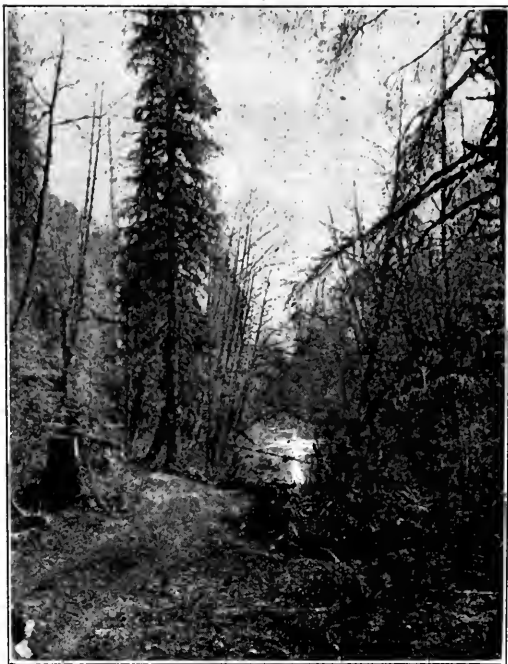


That is where young hearts are ea-ger For the M. I. A.  
Sing our songs o'er hills and val-leys, Glorious M. I. A.  
Till the world shall bow in homage To our M. I. A.

## The Garden of Souls<sup>3</sup>

In God's soul garden, by command,  
An angel, at the vesper hour,  
Disconsolate, with trembling hand,  
Plucked there a little tender flower.  
Exultantly the choirs above  
Great anthems raised, in sweet refrain,  
As that choice soul of grace and love,  
Clasped hands with kin and friends again.  
But heaven beheld earth's harp unstrung—  
A mother's heart bruised, torn and chill—  
The joyous strains ceased to be sung—  
Some marvelled at the Master's will,  
When lo, a soft, sweet voice was heard:  
"List, children, this be your repose:  
All life is mine," came the soft word,  
"I know when best to pluck the rose."

*Octave F. Ursenbach.*



## The Stream

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O rippling stream, with golden gleam!  
Tell unto me, I pray, how far you flow,  
And where you go, upon this summer day?  
Beside logs old, where shadows cold  
Fall glistening on the way, you glide along,  
Singing a song, upon this summer day.

In your water clear, without a fear,  
The fishes swim and play. With silvery side  
They sport and glide, upon this summer day.  
And I have seen tall ferns of green,  
With breath like new mown hay, bend over you  
As lovers do, upon this summer day.

The song birds bright, seem to delight,  
Stopping on the way, to sing a song,  
Sweet and strong, upon this summer day.  
Even the frog, on the mossy log,  
In vesture green and gay, loves well—I ween,  
Thy sparkling sheen, upon this summer day.



And above all these, grand towering trees,  
 Staunch sentinels for aye, call to you sweet,  
 Down at their feet, upon this summer day.  
 O rippling stream, with golden gleam!  
 Flow onward where you may, how blest to be  
 An hour with thee, upon this summer day.

*D. C. Retsloff.*



### A Remarkable Picture

This picture represents, in the child, the great great-grandson of the late President Wilford Woodruff. The child was two years of age, September 28, 1920. The people representing his progenitors are as follows, beginning from left to right, back row: Mary A. Jackson, great-grandmother; Daisy Jackson Gunn, grandmother; B. LeRoy Gunn, father; Fanny Ensign Gunn, mother; Mary Woodruff Ensign, grandmother; Alice Bowdidge Gunn, great-grandmother. Front row: Fanny Lloyd Woodruff, great-grandmother; James J. Woodruff, great-grandfather; John F. Gunn, grandfather; Samuel L. Ensign, great-grandfather; Mary Engell Ensign, grandmother.

Baby, Richard L. Gunn, great-great-grandson of President Wilford Woodruff.

# EDITORS TABLE

## Think and Will

The great inventor, Thomas A. Edison, recently said:

"One great trouble with the world today is that people wander from place to place and are never satisfied with anything. They are shiftless and thoughtless. They revolt from buckling down to doing hard work and hard thinking. They refuse to take the time and the trouble to lay solid foundations; they are too superficial, too flighty, too easily bored. They fail to adopt the right spirit toward their life-work and consequently fail to enjoy the satisfaction and the happiness which come from doing a job, no matter what it is, absolutely in the best way within their power. Failing to find the joy which they should find in accomplishing something, they turn to every imaginable variety of amusement. Instead of learning to drink in joy through their minds, they try to find it, without effort, through their eyes and their ears—and sometimes their stomachs. \* \* \*

"The man who doesn't make up his mind to cultivate the habit of thinking, misses the greatest pleasure in life. He not only misses the greatest pleasure, but he cannot make the most of himself. All progress, all success springs from thinking."

In addition to thinking, willing, showing determination, is a very important thing. If once you can get the will to work—to accomplish a purpose—you have gone a long way towards final conquest. Frequently, young men complain that they cannot do certain things, for example, leave off the use of tobacco. One young man recently declared, "I have used tobacco a number of years, and I cannot promise to quit it now." With the knowledge that he possesses concerning the detriment of tobacco to his mind and body, he should not only think what is best for him, and think hard, but he should will, and will hard to quit.

Scores of examples are at hand in which men have quit the use of tobacco—men who have used it for years and years—because they knew it was injurious to them; they set their minds to it, and willed to do it. Many mature men who have joined the Church, when hearing of the Word of Wisdom and thinking of the results of keeping it, and of the promises made to those who observe the commandments, have decided to quit the use of tobacco. Shall a young man, then, say he cannot do it?

A very excellent example of an older man who quit, because he learned from his doctor that it was destroying his health, is given in the January *American*, in a biography of William Hood, for thirty-five years chief engineer of the Southern Pacific,

whose life-achievements read like a thrilling romance. He was the engineer who built the wonderful trestle work over the Great Salt Lake some years ago—the widely heralded twenty-seven-and-one-half-mile bridge across the lake, which has been pronounced one of the most difficult and interesting feats of railroad engineering ever accomplished. The people of Utah and the West well remember that in spots “the bottom was so fluky that pile after pile had to be driven before a solid base could be found. Thirty-eight thousand two hundred fifty-six trees—the equivalent of a forest two miles square—were transplanted into the waters of Great Salt Lake in the guise of piles which, if placed end to end, would have reached from Chicago to Buffalo.” All will recall that a mountain of stone and earth was dumped into the Lake, and with what apprehension everybody, except, perhaps, Harriman, the head of the railway system, viewed the enterprise, but also how perfect the road bed was completed and the great engineering project put into useful operation.

This same engineer, William Hood, one of the greatest railroad engineers the world has ever known, according to the article from which we quote in the *American Magazine*, for January, “seventeen years ago, after a prolonged period of over-work, found himself physically below par: ‘You need to get more exercise, to keep your mind off your work, at least one day a week—and to give up smoking,’ his physician advised.”

He had been an inveterate smoker from the time he was nine years old. “Hood tossed his cigar away and has never smoked since. Then he began his practice of Sunday mountain climbs, packing a large camera with which to keep his mind occupied.” He is now nearly seventy-five, but as active as ever.

Now, is there a thinking young man with a will who cannot say, “I will quit using tobacco,” after such an example?—A.

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## Quit the Use and Sale of Tobacco

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Lorenzo Toulson, manager of the Union Mercantile Co., Smithfield, Utah, in response to a request as to whether or not he had discontinued the sale of tobacco in his mercantile establishment at Smithfield, replies:

“In January, 1920, after hearing Brother Newel K. Young deliver a speech here, I decided to buy no more tobacco to offer for sale, and I can truthfully say that it has not hurt my business in the least, and I have had many tell me that they wish that they could not buy it anywhere, they would then quit using it.”

We are confident that all proprietors of stores who follow

the example of institutions throughout the state and Church, which have abandoned the sale of tobacco (and there are many others have done so), will receive like results, as far as their financial interests are concerned, besides a thousand-fold morally.

The Z. C. M. I. drug store in Salt Lake City has quit the sale of tobacco, and there is no doubt that many other stores throughout the Church, now selling the useless and poisonous product, will follow the splendid and far-reaching example. The M. O. Funk grocery, South Seventh East Street, Salt Lake City, reports having quit selling tobacco, and that their trade is as brisk as ever.

Mrs. E. Barnhart, 1964, 5th East; and the Wells Ward Grocery, 1961 So. 6th East, have also quit carrying tobacco.

Jesse M. Smith, President of the Snowflake stake, Arizona, writes as follows under the date of January 8:

"With reference to the M. I. slogan in this stake, we are rather proud to report that since December first, the sale of tobacco has stopped in all towns of this stake, with the exception of three,—two of these have only a very small population of our people, and the merchants of the other towns have quit selling to the townspeople and sell only to large buyers at wholesale. We expect to be able to eliminate the selling of tobacco in this the Holbrook ward."

We believe that no institution or individual will be injured in the least by discontinuing the sale of tobacco, and it is clearly evident, that all persons would be benefited, in every way, if they quit its use. There is no advantage, financial, moral, religious, or physical, in the use of tobacco. "We stand for the non-use and the non-sale of tobacco," is the slogan of the auxiliary organizations of the Church, of Jesus Christ of Latter-day Saints, numbering over 300,000 people.—A.

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## New Issue of the Book of Mormon

### Official Announcement of the First Presidency

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We are pleased to announce a new issue of the Book of Mormon.

From the time of its first publication, in 1830, to the present, the demand for this volume of Scripture has been constantly increasing.

So many imprints have been taken from the several sets of old plates that all of these have become defectively worn, and the preparation of a new set of electrotypes was deemed imperative.

The necessary re-setting of type afforded an opportunity of making several improvements in book-making details. Among these improvements the following are worthy of special mention:

1. Instead of the small type heretofore used, the text of the new issue is printed from 8-point Bible-type, which produces a large bold-faced letter, particularly clear and easy to read.

2. The text is set in two columns to the page, Bible style, thus presenting short lines, which are easily followed, instead of the long lines of full-page width hitherto used.

3. Each chapter is preceded by a concise heading, embodying its principal contents.

4. The designation of book and chapter at the top of each page has been simplified and made much more serviceable than the old style.

5. The foot-note references have been carefully revised, and in some instances amplified.

6. At the bottom of each page, excepting only the Book of Ether, the chronology of principal events is given, as such a time "B. C." or "A. D." The years are distinguished as exact or approximate specifications, according to the information furnished by the Book of Mormon itself.

7. Preceding the text is a "Brief Analysis of the Book of Mormon," which will greatly assist the reader in comprehending the relations of the several divisions or "books" to each other.

8. Also preceding the text, appears a comprehensive account of the "Origin of the Book of Mormon," which is couched, almost entirely, in the words of the inspired translator, Joseph Smith, the Prophet.

9. Following the text is a "Synopsis of Chapters" and other helps.

10. A "Pronouncing Vocabulary" gives a simple and consistent pronunciation of practically every proper name, and of some other words, of Book of Mormon origin.

11. What promises to be one of the most helpful features of the new issue is the comprehensive "Index," comprising sixty-eight columns of reference data, grouped both according to subjects and to important passages. The need of an index to the Book of Mormon has long been yearningly felt and strongly expressed. We doubt not that this addendum to the volume will be greatly appreciated.

The first edition from the new plates is printed on paper of superior quality, and is supplied in a variety of better-class bindings.

We trust the publication of the Book of Mormon in this improved form will result in a more devoted study of this distinctive volume of Holy Scripture, and in a fuller application

of its saving precepts and principles in the lives of our people and amongst all who read it.

Heber J. Grant,  
Anthon H. Lund,  
Charles W. Penrose,  
First Presidency.

Salt Lake City, Utah, Dec. 24, 1920.

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## For the Relief of the Suffering in Asia and Europe

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Early in January, the First Presidency issued the following call to Church members to observe a Special Fast Day, the collections to be devoted to the relief of the hungry children of Asia and Europe:

### *Special Fast Meeting, January 23*

It is hereby directed that in all the stakes and wards of the Church of Jesus Christ of Latter-day Saints to which this notice shall come, a Special Fast Meeting be held on Sunday, January 23, at 2 p. m. on which occasion collections will be made and contributions received for the "Near East" Relief Fund which is dealing with the distress prevailing in Armenia and in other oppressed sections of Asia, and also for the European Relief Council which is planning to provide food for three and a half million hungry children in mid-Europe.

Bishops are requested to invoke the services of their ward teachers and all other available agencies in making a thorough canvass of their wards, between now and the date named, in order that every family shall be invited and encouraged to contribute the equivalent of at least the two meals contemplated by the fast, for the feeding of those who are confronted by long months of semi-starvation. We should like to feel that every man, woman and child in all our communities had done this much in responding to this most piteous appeal to their humanity; while of course those who feel so inclined may contribute as much more as they choose. All funds thus collected should be forwarded without delay to the office of the Presiding Bishopric.

The condition of these millions of under-nourished little ones in Europe, as described by those who have visited the countries of central and southeastern Europe, is tragic in the extreme. Whatever may have been the causes of the present woe, the children are not responsible. They must not be allowed to perish if an outstretched hand offering sustenance and nourishment can save them. Let every parent in our land of peace and plenty—and let every child also—bestow a sympathetic thought upon a situation of such suffering as happily they have never known—

and the response, we feel sure, will be spontaneous and liberal. It is an extraordinary emergency, calling for unusual measures, and must be met promptly. As followers of the Master who drew the little children to him and blessed them, our immediate duty is to see that no hungry child cries in vain for bread.

*Heber J. Grant,  
Anthon H. Lund,  
Charles W. Penrose,  
First Presidency.*

## Messages from the Missions

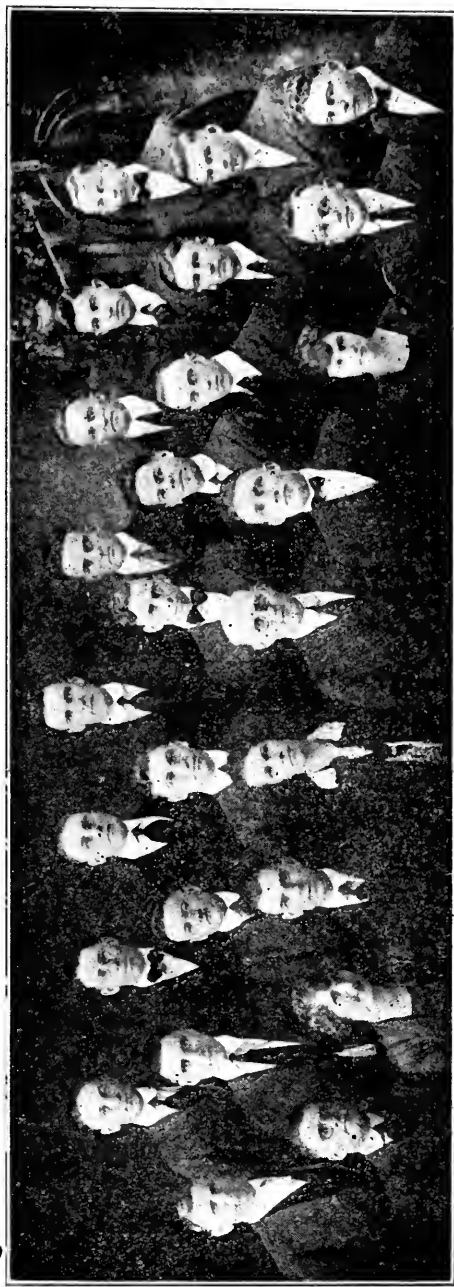
### Success in Maine

Elder Vernon L. Israelsen, president of the Maine conference, writing from Portland, Maine, January 4, says: "We are happy to report the success realized from the work here the past year. The branch at Portland is in a thriving condition. The Sunday school is an active one with an increasing membership and new faces appear frequently at our hall meetings. The elders are laboring here to present "Mormonism" in its true form, since owing to the misrepresentations, the conception of "Mormonism" is frequently very distorted. One of our most effective missionaries is the *Era* and in behalf of my co-workers, I express sincere appreciation for the magazine which is always a welcome visitor and an invaluable asset in missionary life.



*Missionaries of Maine Conference, Eastern States*

Back row: Ashby Stringham, Woods Cross, Utah; Melvin M. Keller, Mink Creek, Idaho; Clair Cutler, Lovell, Wyoming; Reed S. Eldridge, Woolford, Alberta, Canada; I. A. Johnson, Cannonville, Utah; Virgil L. Monson, Shelley, Idaho; middle row: Lester J. Holland, Shelley, Idaho; Geo. W. McCune, mission president; Vernon L. Israelsen, conference president, Hyrum; David C. Watkins, Brigham, Utah; Clarence Randall, Burley; Charles O'Neal Rich, Paris, Idaho; front row: Wm. V. Tueller, Paris, Idaho; Naomi Lasley, Rockland, Idaho; Romania Hunsaker, Ogden; Hattie G. Randall, Burley, Idaho; Master Grant Randall, Burley, Idaho.



### "Mormonism" the Answer to the World's Religious Needs

Elder Oswald L. Pearson, writing from Springfield, Illinois, October 18, says: "It is gratifying to note the difference in the attitude taken by the people toward our doctrines, compared with the extreme opposition of days past. Those who have studied invariably agree that 'Mormonism' is the only answer to the world's crying religious need at the present time. We held our conference at Springfield, October 12, well attended by the people; it was the largest audience ever at a Latter-day Saint gathering in Springfield. The missionaries are anxious to put forth every effort to further the cause of truth. Our motto is, 'Each and every day each and every missionary, a full day.'

The elders, top row, left to right: Gerrald Cranny, Oakley, Idaho; Chas. E. Christensen, Alta, Wyoming; Elgin S. Bridger, Montpelier, Idaho; Adrian Coleman, Magrath, Canada; John J. Ferrin, Salt Lake City; J. Usher Henrie, Panguitch, Utah; Francis A. Cox, Pocatello, Idaho; Burton Bigler, Gunnison, Utah. Second row: Karl M. Gherki, John Blake, Salt Lake City, Utah; Joseph E. Tracy, Almo, Idaho; Herman R. Bangarter, Salt Lake City; Owen W. Ricks, Sugar City, Idaho; M. Joy Christensen, Salt Lake City; Hyrum L. Rigby, Hooper, Utah; Lavern Gibbs, Malad, Idaho; Wilburn Marlow, Blackfoot, Idaho. Front row: Heber C. Kunz, Bern, Idaho; Selma Lee, Idaho Falls, Idaho; Moroni Allen, Huntsville, Utah, retiring conference president; President and Mrs. Winslow F. Smith, Oswald L. Pearson, Oakley, Utah, conference president; Annie Hansen, Collinston, Utah; Oliver Hansen, Maxfield; Victor J. King, Roosevelt, Utah.



### Encouraging Success in East Washington

President W. D. Morrill, writing from Spokane, Washington, August 5, states that the East Washington conference of the Northwestern states mission held a conference May 15 and 16. At this conference reports from the elders showed encouraging success in their labors. They all bore strong testimonies of the truthfulness of the gospel and feel that the work in that part of the vineyard is gaining steadily. New branches are springing up as a result of fruitful labors.



Elders standing left to right: W. H. Holt, A. R. Varson, L. S. Pexton, H. M. McBride, President W. D. Morrill, V. S. Tanner, L. C. Hamy, Eva Osborn, E. G. Whitaker, Emma Larson, E. G. Despain, W. S. Nelson, R. O. Whitehead. Front row: L. S. Kirk, D. S. Bennion; Mission President H. C. Iverson. V. V. Vanburen, F. S. Starkey, E. G. Luke.

### Salt Lake City a Pattern

Through the courtesy of Elder James Gunn McKay, president of the London conference, England, the *Era* is in receipt of the September number of *London*, an illustrated magazine published in the great metropolis of Great Britain. The issue received contains special articles on a variety of subjects, a liberal amount of high class fiction, and a comic section, all enclosed in a very handsome cover.

Among the special articles we notice one on Salt Lake City, by Harold J. Shepstone, F. R. G. S., under the somewhat striking caption, "The City of Mystery." It is a well written description, profusely illustrated, and will, no doubt, prove an eye-opener to many of the readers of the magazine.

The writer dwells particularly on the world-famous Church edifices, the wide, parked streets, with cooling streams and sparkling fountains, and the beautiful, comfortable homes of the people. He gives, to the people here, the flattering information that "the Inter-Allied Housing and Town Planning Congress, which has considered plans and photographs supplied by corporations from all over the world are unanimous in their praise

of Salt Lake City's residences." French architects, he says, have asked to be supplied with full and complete plans of the dwellings, and have announced their intention of incorporating many of these desirable features in their new houses.

It is a splendid article that will be productive of good wherever it goes.

### Many Strangers Hear Elder Orson F. Whitney

"The work in the East Iowa Conference is prospering. Many who heretofore accepted us with indifference are now becoming interested in our message. We feel that as an organized body of workers we are greatly favored of the Lord. Wednesday night, Nov. 17, Elder Orson F. Whitney, of the Council of the Twelve, and President Winslow Farr Smith, of the Northern States mission, met with us in public meeting at Davenport. Many strangers were present who manifested much interest in the powerful discourses delivered. We find that circulating the *Era* among our friends produces much good and helps us greatly in creating interest."—*Fred Openshaw*, President East Iowa Conference.



Top row: Owen Romney, Darius M. Syme, Hyrum T. Brown, James H. Steel, Wilford W. Jones. Third row: Donald Schmuts, Orson P. Davis, Isanthus Wright, Milton E. Steed, Orien Schow. Second row: Horace N. Lee, Fred Openshaw, Elizabeth Berg, Winslow F. Smith, Carlos D. Miller, Frank Hicks. Front row: Delmar D. Dean, Ernest M. Brown, Aaron B. Dial, Richard Morrison, Raymond Parkin.

### An Answer to Prayer

"Ask and ye shall receive." This promise has aided many a missionary in time of need, and such was the case recently when a humble prayer was miraculously answered.

The writer had made friends with J. R. Ritchie, publicity manager for Avery and Company, a large scale manufacturing concern. In company with Mr. Ritchie, I attended a meeting of the debating society held in the Grand Hotel, Birmingham. It was what is termed a "sharp-practice" night, when each gentleman is called upon to speak on a certain subject drawn

from a hat. I was impressed to write as my subject, "What do you think of the 'Mormons'?" At the same time I offered up a silent prayer that Mr. Ritchie might get this topic to speak on.

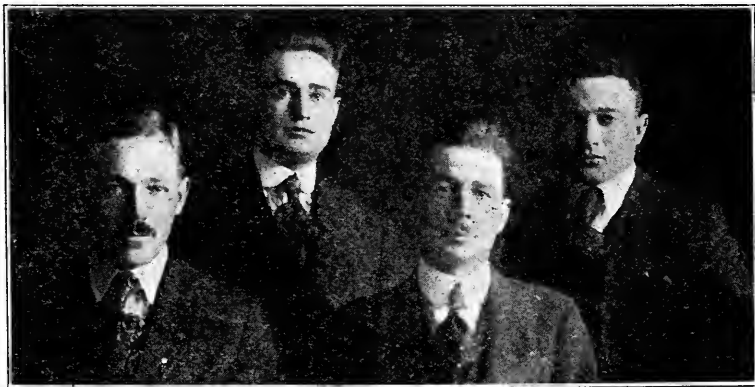
The session began with the chairman mixing up the names of the speakers in one hat, and the subjects in another. My name was drawn first and the subject was a blank, which meant I would not be expected to speak, unless someone else gave me his time. Luckily or unluckily, as the case may be, a gentleman was asked to talk on, "Should enemy countries be admitted to the League of Nations?" He was puzzled and threw the speech on my shoulders. Praying silently for assistance, I took the floor.

A silence fell as the next subject, "What do you think of the 'Mormons'?" was drawn from the hat. Mr. Ritchie's name was drawn from the hat, and this gentleman, who had made a truthful study of the question, rose to answer it. An eloquent address was given, short but to the point, with facts and sound arguments. "I want to tell you," he said, "we have done these people a grave injustice. Till a short time ago I believed as you do concerning this sect. Why? Because I believed all I read or heard, and this taught me a lesson, 'judge not lest ye be judged.' The fruits of 'Mormonism' speak for themselves."

The applause was tremendous, and at the close of the meeting everyone shook hands with the "Mormon," who was invited to come again. But the greatest testimony had come to Mr. Ritchie himself, who before this time had professed to be an atheist. He had heard my prayer and turning to me he said, "Well, old chap, if there's a God, he was certainly with you tonight, and hereafter I am going to be careful how I speak, for seeing is believing."—*Harold H. Jenson*, Dec. 25, 1920, Birmingham, England.

### "A Weeping Meet"

Elder R. H. Manning, laboring in Gisborne, New Zealand, sends this picture of the elders laboring on the east coast of New Zealand: Front



row, left to right: J. I. Smith, E. A. Ottley, who are laboring among the natives. Back row, left to right: H. J. Hymas and R. H. Manning, who are laboring among the Europeans in the city of Gisborne.

He writes: "Recently we attended a 'Tangi' or weeping 'meet,' some 20 miles from Gisborne, held over the remains of one of the Saints from that placo. These 'Tangis' continue for weeks, during which time, the rel-

atives and friends come from far and near to weep for the departed. These gatherings, therefore, afford an excellent opportunity for us to hold meetings and explain the principles of the gospel. We stayed two days at Muriwai and held six meetings and had many good conversations. The people there treated us very well. The elders and saints in Gisborne are working hard to raise funds for the erection of a chapel which has been a long-felt need. Every issue of the *Era* is looked forward to with great expectation as a source of great help and encouragement to us all."



Missionaries of New South Wales, Australia

Elders in photo, left to right, standing: H. C. DeWitt, J. N. Hansen. Leslie Wither, John Woodford, Hilton Reid, A. G. B. Denton. Sitting: Geo. Nancarrow, John Wither; Conference President, A. N. Tolman; mission secretary, L. W. Budge; Wm. G. Perigo, Sidney Denton, in front, Freddie Orrock.

The following brethren were unable to meet with us when the photo was taken: Peter Brady, Bernt Jacobsen, Wm. H. Orrick, Alfred E. Bundy, and Charlie Bundie.

### In Front with Subscriptions

The agent of the *Improvement Era* of Cardston, second ward, Alberta, Canada has made a splendid showing in that ward for the *Improvement Era*. Thirty-two subscriptions is the allotted number to obtain, as five percent of the ward population. Yet, up to December 29, Robert Savage, the agent for the *Era* in that ward, had obtained and sent in from that ward sixty-nine subscriptions all paid. We congratulate Brother Savage and trust that the labors he has performed will result in good to those who have subscribed as well as to the cause in general.



## Montpelier Subscriptions

The Second ward, Montpelier, Idaho, have a live agent for the *Era*—*Ernest Sommers*. He succeeded in obtaining 47 subscribers for the *Era* which was five per cent of the Church population of his ward, and then easily added enough to make one hundred and four subscribers, eighty-six out of which number have paid in advance. We congratulate the agent and commend him as an excellent example to others, in wards particularly where the *Era* has had very little, if any, attention.

## Teacher-Training Guides

The following circular was sent to the stake superintendents of the Y. M. M. I. A. of each stake, in October, by the General Secretary, accompanying the pamphlets named, which were sent under separate cover. If any presidents of the ward organizations have failed to receive them, stake superintendents should be notified of the fact:

*Dear Brother:* Your attention is called to a package of "Teacher-Training Guides" to the proceedings of each auxiliary organization, giving the nature of the teacher-training work in each of the four weekly meetings that are held monthly in the wards of your stake where teacher-training classes are organized. It is expected that there shall be held regularly, in every ward, a series of weekly meetings devoted to teacher-training.

The information in the "Guide" will enable you to grasp the importance of having a teacher-training class in every ward of your stake, and we urge you to aid the bishop in seeing that each ward has such a class, and that the officers and class-leaders of the Young Men's Mutual Improvement Associations are regular and enthusiastic in their attendance at such teacher-training classes.

The circular contains instructions in detail regarding the nature of the work in each meeting, and the order of exercises to be followed. Kindly distribute the circulars four to each ward in your stake, and one each to the officers of your stake board. Emphasizing the importance of this movement, we trust that your enthusiastic co-operation will be given in the matter.

## Text for Teacher-Training

The following circular was sent out by General Secretary Moroni Snow, by order of the General Board Y. M. M. I. A. in December last: Stake Superintendents and Ward Presidents, Y. M. M. I. A.

*Dear Brethren:* Your attention is called to the new textbook for the teacher-training course, entitled *Fundamental Problems in Teaching Religion*. This book is now ready for delivery, and may be obtained at the Deseret Book Company, at 50c per copy, paper bound.

You have received a pamphlet on teacher-training, containing the scheme of meeting weekly for each auxiliary organization of the Church, including the Y. M. M. I. A. You are urged to see that all the teachers

and officers of our organization shall become weekly attendants at the ward teacher-training classes, under the scheme suggested in the pamphlet referred to, and which has heretofore been distributed to our officers.

The teacher-training class is under tutelage of a chosen teacher-trainer who has been selected under the direction of the bishop of the ward, and the class is one in which not only the priesthood, but the teachers and officers of our auxiliary organizations are interested. Your teachers, leaders, and officers are urged to attend these meetings so that they may be prepared efficiently to present the lessons of our manuals to the members of our organization.

For a review of the new textbook, *Fundamental Problems in Teaching Religion*, you are referred to page 265 of the *Improvement Era* for January, 1921, in which you will find the chapter headings which will give you an idea of the contents of this splendid work.

I trust that you will do your part, not only in seeing that a teacher-training class is made a success in each ward, but that all the officers, as well as the teachers of the various departments of the Y. M. M. I. A. are in attendance.

### List of Y. M. M. I. A. Manuals

- 1891 ..... "Theology—The Gospel."  
                   "History—The Old Testament."  
                   "Church History—The Dispensation of the Fulness of Times."  
                   "Book of Mormon—Nephitic Dispensation."  
                   "Civil Government."

Part Two on these subjects was continued until 1897.

- 1897-8 ..... "The Life of Jesus."  
 1898-9 ..... "The Apostolic Age."  
 1899-1900 ..... "The Dispensation of the Fulness of Times," Part 1, 1805-1839.  
 1900-1 ..... "The Dispensation of the Fulness of Times," Part 1, 1805-1838-1846.  
 1901-2 ..... "Principles of the Gospel," Part 1.  
 1902-3 ..... "Principles of the Gospel," Part 2.  
 1903-4 ..... "New Witnesses for God—Book of Mormon," Part 1.  
 1904-5 ..... "The Book of Mormon," Part 2.  
 1905-6 ..... "The Book of Mormon," Part 3.  
 1906-7 ..... "Modern Revelation—The History and Mission of the Doctrine and Covenants."  
 1907-8 ..... "Spiritual Growth—Lessons on Practical Religion."  
 1908-9 ..... "Science and the Gospel—Joseph Smith as Scientist."  
 1909-10 ..... "The Making of the Man."  
 1910-11 ..... "The Making of a Citizen," Part 1, Lessons on Economics.  
 1911-12 ..... "The Making of a Citizen," Part 2, Problems in Economics, Agriculture and Public Finance.  
 1912-13 ..... "The Individual and Society."  
 1913-14 ..... "Man in Relation to his Work."  
 1914-15 ..... "Vocations of Man."  
 1915-16 ..... "Conditions of Success."  
 1916-17 ..... "The Church as an Organization for Social Service."  
 1917-18 ..... "Life and Work under Spiritual Guidance."  
 1918-19-20 ..... "Some Epoch-making Events in Church History."  
 1920-21 ..... "Science and the Gospel—Joseph Smith as Scientist."

There were also Junior manuals which included, "Life of Christ," "The Apostolic Age," "Ancient Prophets—A Study of the Old Testament," "Characters from Ancient History," "Lessons in Church History Stated in

Biographical Sketches;" and for thirteen years a repeating course of three volumes under the title, "The Development of Character:" 1, "Lessons on Conduct;" 2, "Lessons on Courage;" 3, "Lessons on Success." For 1920-21, "Campfire Stories."

### Appropriate Songs

In the circular for special M. I. A. activities, it is recommended that the contest idea in community singing be developed. The complete memorizing of the words of the songs and the singing of them with the proper spirit is suggested; furthermore, it is suggested that one song be taken for each month, and that the song be sung at least once on each program; also that two or three times during the year, the preliminary program period be taken for a contest session in community singing, grouping the association for the contest into the following groups: Advanced Seniors, Seniors, and Juniors.

Then certain songs are suggested for such contest singing: "High on the Mountain Top," "We Thank Thee, O God, for a Prophet," "The Star-spangled Banner," "Battle Hymn of the Republic," "Silver Threads Among the Gold," "Love's Old Sweet Song," "Carry Me Back to Old Virginny" and "Old Black Joe." In other words, the contest numbers are divided into four classes of songs, hymns, patriotic songs, old familiar songs, and Southern melodies.

In this contest singing, it is taken for granted that the officers of the Association will select songs for any evening suitable for that particular occasion. We have had complaints from different parts of the Church setting forth the fact that, in places where the associations meet on Sunday evenings, songs have been selected inappropriate for Sunday services. For example, "Old Black Joe," and a number of songs of a similar character, which, to minds of the worshippers on a Sabbath day, seem entirely inappropriate to be sung at an assembly of that kind and on that day. These songs are all right in their place, being good moral songs, but to many they appear, if not sacrilegious, certainly inappropriate to be sung at an entirely religious meeting upon the Sabbath day; and have a tendency to shock the finer feelings of visitors and of the worshipping assemblage in general. Certainly no contest singing should be engaged in on the Sabbath day.

While this is the case on the Sabbath, these songs would be entirely appropriate at a regular mutual meeting on Tuesday, or any other week day. The preliminary program period, in case the Association meets on Tuesday, or any other week day, may appropriately be used for contest community singing. If any congregational or community singing is indulged in on the Sabbath day, it should be without contest and with such songs as are appropriate to the day. In this connection, we may also state that a number of Associations which have been visited have been careless in the choosing of their selections, and have sung songs that are not appropriate or desirable even for week-day meetings. Choristers, and others who have charge of the selection of music and songs and who are leaders of the singing, should be careful in selecting and presenting music and songs which are appropriate, good and moral in their nature, and not which have a tendency to the contrary.

Music, too, should be of a refining character and not of a kind that one would probably meet with in the ordinary dance hall or place of amusement.

Our officers and leaders of singing are enjoined to correct any inconsistency in these matters that may have crept in to their organizations.

## Y. M. M. I. A. EFFICIENCY REPORT FOR DECEMBER, 1920

STAKE	Membership	Class Work	Special Activities Prgm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
<i>Utah</i>											
Alpine	5	10	10	5	5	5	5	5	5	5	60
Bear River	10	10	10	5	5	5	5	10	10	5	75
Beaver	5	10	10		5	5	5	5			50
Benson	10	10	5	5	10	5	5	5		5	60
Box Elder	10	10	10	5	10	5	5	10	10	10	85
Cache	10	10	5			5	5	10	10	5	60
Cottonwood	5	5	5	5	5			5	5	5	45
Deseret	10	5	5		5	10	5	5	5		50
Ensign	10	10	10	5	10	5		10	10	10	80
Franklin	10	10	10	5	10	5	5	10	10	5	80
Granite	5	5	5	10	10	10		5	10	5	65
Hyrum	10	5	5	5	10	10	5	10	10	5	80
Kanab	10	5	10		10	10		10	5	10	70
Liberty	5	5	5	10	5	5	5	5	10	10	65
Millard	5	10	10		10	10		10		5	60
Nebo	10	10	10	10	10	5	5	10	10	5	85
North Davis	5	5	10	5	10	5	5	10	5	5	65
North Sanpete	5	5	10	10	10	5	5	5	10	10	75
North Weber	5	10	10	5	5	5	5	10		10	65
Ogden	5	10	10	5	10	5			10	10	65
Panguitch	10	10	5			5		10	10	5	55
Pioneer	10	10	10	10	5	5	5	10	10	5	80
Roosevelt	5	5	5		5	5	5	10	5	5	50
St. George	10	10	5	5	10	5	5	10	5	5	70
Salt Lake	5	10	10	10		5	5	10	10	5	70
San Juan	10	5	5		5	5		10	5	5	50
Sevier	10	10	5	5	10	10	5	10	10	5	80
Summit	10	10	5	5	5	5		10	5	5	60
Tooele	5	5	5		5	5	5	5	5		40
Uintah	10	10	10		10	5		10	5	5	65
Wasatch	5	5	10		10	10	5	10	10	5	70
Weber	5	10	10	5	10	5	5	5	10	10	75
<i>Idaho</i>											
Bear Lake	5	5	5		5	5	5	5	5	5	45
Bingham	5	5	5	5	5	5	5	5	5	5	50
Blackfoot	5			5	10	10			5	10	45
Boise	5	10	10	5	10	5	5	10	10	5	75
Cassia	10	10	10	5	5	10	5	10	5	10	80
Fremont	10	10	10	5	5	5	5	10	10	5	75
Lost River	10	10	5	5	10	10	5	10	10	10	85
Malad	10	10	5	5	5	5		10			50
Montpelier	10	10	10	5	5	5	5	10	5	5	70
Oneida	10	10	10	5	10	10	5	10	5	5	80
Pocatello	5	10	10	5	10	10	10	10	5	5	80
Portneuf	10	10	10	5	10	5		10		5	65
Raft River	5	10	5			5	5	10	5		45
Rigby 11-15	5	10	5	5	5	5	5	10	5	5	60
Shelley 7-8	10	5	5		5	5	5	10	5	5	55



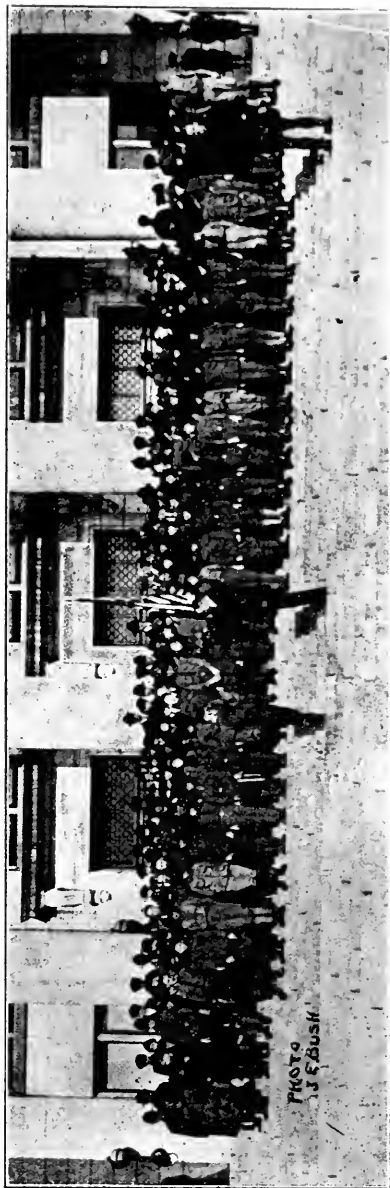
STAKE	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Cl	TOTAL
Twin Falls .....	5	10	5	10	5	5	5	10	5	5	65
Yellowstone .....	10	10	10	5	10	5	5	10	10	5	80
<i>Arizona</i>											
Maricopa 7-8 .....	10	5	10	10	10	5	5	10	10	5	80
St. Johns .....	10	10	10	5	10	10	5	10	5	5	80
St. Joseph .....	10	5	5	.....	10	5	5	10	5	5	60
Snowflake .....	10	5	5	.....	10	5	5	5	5	5	55
<i>Wyoming</i>											
Star Valley .....	10	5	5	.....	.....	5	5	10	10	5	55
<i>Colorado</i>											
San Luis .....	10	5	10	.....	.....	5	.....	10	5	.....	45
Young .....	10	10	10	.....	5	10	.....	5	5	5	60
Taylor (Canada) ....	10	10	10	5	10	5	.....	10	5	5	70
Moapa (Nev.) .....	10	5	.....	5	5	5	5	10	10	5	60
Union (Ore.) .....	10	10	5	.....	.....	5	5	10	5	5	55

The report for January is next. Go right after it. This is the best working month of the year for the Y. M. M. I. A. Take a pride in letting us have a complete report of all the stakes for January by February 5, or soon thereafter. Notice above that some reports are incomplete. They are noted by the number of wards reported—thus Rigby 11-15 means eleven out of fifteen wards were reported. It should be said that many stakes marked 5 have a much larger percent of enrollment but not enough to make ten. Cottonwood has 5 in all its marked activities, but has as high as 89% in a number of these. So with other stakes.

Logan and South Davis reported too late for classification, with Logan 55, and South Davis 75 points.

#### *Stakes Classified as per Points*

Box Elder .....85	North Sanpete 75	Uintah .....65	Star Valley .....55
Nebo .....85	Boise .....75	Portneuf .....65	Union .....55
Lost River .....85	Fremont .....75	Twin Falls .....65	Roosevelt .....50
Ensign .....80	Weber .....75	Alpine .....60	Beaver .....50
Franklin .....80	Kanab .....70	Benson .....60	Deseret .....50
Hyrum .....80	St. George .....70	Cache .....60	San Juan .....50
Pioneer .....80	Salt Lake .....70	Millard .....60	Bingham .....50
Sevier .....80	Wasatch .....70	Summit .....60	Malad .....50
Cassia .....80	Montpelier .....70	Rigby .....60	Cottonwood .....45
Oneida .....80	Taylor .....70	St. Joseph .....60	Bear Lake .....45
Pocatello .....80	Liberty .....65	Young .....60	Blackfoot .....45
Yellowstone .....80	Granite .....65	Moapa .....60	Raft River .....45
Maricopa .....80	North Davis .....65	Panguitch .....55	San Luis .....45
St. Johns .....80	North Weber 65	Shelley .....55	Tooele .....40
Bear River .....75	Ogden .....65	Snowflake .....55	



### SCOUTS OFFER THEIR SERVICES

The above cut is a picture taken January 10 of the official representatives from eighty troops of the Salt Lake Council of the Boy Scouts of America, who were selected to wait on Governor Charles R. Mabey at the State Capitol, and offer him congratulations and their services, and wishing him a successful administration. There were about 250 boy scouts under the leadership of Oscar A. Kirkham, Scout Executive, and they represented more than 2,000 scouts.

Governor Mabey, in speaking to the delegation, said, "I must do my duty as executive, and you must do your duty as citizens. We must do our best, and if we all pull together in that way, we cannot help but have a successful administration. \* \* \* I think the training you receive as boy scouts helps you to be better soldiers and better citizens. I thank you for this visit and wish you all wealth, health and happiness during the coming year."

# PASSING EVENTS



*The value of the output of the Utah mines for the year 1920 is estimated to be \$46,000,000.*

*The cornerstone of a new City and County building was laid in Provo, December 14, in the presence of a large assembly.*

*Mr. and Mrs. Lloyd Ivie of Kaysville, left January 20 for Japan. Elder Ivie has been called to preside over the Japanese mission.*

*The city of Fiume, where the poet Gabriele d'Annunzio had established an independent government, in defiance of Italy and her allies, was occupied by Italian troops on December 29, after severe fighting.*

*The Irish home rule bill, as passed by the British parliament, December 21, provides for two parliaments, one for the north and one for the south of the island, with a council of forty, to be elected by the two parliaments. Each parliament shall decide upon the method of selecting senates.*

*Ex-king Constantine of Greece entered Athens on December 19 amid the thunder of cannon, the hum of airplanes, and the roaring cheer of multitudes. His admirers compare his return with that of Napoleon from Elba. No foreign ministers were present during the welcoming ceremonies.*

*The quickest transportation of mail from San Francisco to Salt Lake City was accomplished December 30, 1920, when letters taken from the post office in the coast city, at 6:30 a. m., were delivered here at 3 p. m., by airplane, the same day, having been on the road only eight hours and a half.*

*Olof L. Eliason, 84 years of age, a jeweler of Salt Lake, died December 15 at his home, 939 Pennsylvania avenue. Mr. Eliason was a native of Sweden, and came to Utah with his family about 1860. He settled in Salt Lake and opened a jewelry store on Main street, remaining in the business to the end.*

*The annual session of the members of the Utah state Farm Bureau opened January 6, at Hotel Utah, Salt Lake City. From the various angles of banking, road building, taxation, legislation, and marketing, the speakers gave expression to the urgent need that agriculture be placed upon a better business basis.*

*The fifteenth annual convention of teachers in the schools of the Church was held in Salt Lake City, in the buildings of the L. D. S. High School, December 30 and 31, 1920. The sessions were well attended and the exercises were of the highest order, both as regards music, subjects discussed, and lectures given.*

*L. Moth Iverson, 70 years of age, died suddenly in the twenty-first ward chapel, after having delivered an address at the services, on Sunday afternoon, January 2. He was born in Copenhagen, Denmark, and came to Utah in 1880. For many years he was connected with Zion's Savings Bank. Later he engaged in business for himself. His wife, three sons, and five daughters survive him.*

*Edward Benjamin Critchlow*, a well-known attorney, died suddenly of heart disease, December 19, at his home in Salt Lake City. Mr. Critchlow was a native of Warren county, Mississippi, and was born in 1858. He was educated in the public schools of New York state, the Salt Lake Collegiate Institute, Columbia university law school, and was graduated from Princeton university in 1882 with a degree of A. B.

*Charles H. Skidmore*, superintendent of the Box Elder county public schools, was elected president of the Utah Educational association at the election held in Salt Lake December 30, 1920. Professor Skidmore received 483 votes, Professor B. Roland Lewis, head of the English department of the University of Utah, polling 308 votes. D. W. Parratt, superintendent of the Granite district schools of Salt Lake county, was elected vice president of the association.

*Captain William T. Colton*, identified with the development of the railroad industry in the west from the time of his discharge from the Union army at the close of the Civil War and until last June, a resident of Salt Lake since 1883, died January 7, at Bryn Mawr, Pa. Word of his death came in a telegraphic dispatch from his son, Francis Colton, an architect of New York City, to Ernest A. Greenwood, 531 First Avenue, for many years a business associate of Mr. Colton.

*Cornelius M. Fairbanks*, a Utah pioneer, was laid to rest at Driggs, Idaho, December 24. He was born in New Jersey in 1843 and arrived in Utah in October, 1847. He took an active part in the upbuilding of Utah and participated in the early Indian wars. His father, David Fairbanks, was the first justice of the peace in Salt Lake City and first bishop of Payson. Besides a widow, Emily A. Davis Fairbanks, whom he married in Salt Lake, April 6, 1864, seven children survive him.

*John Isaac Hart*, 94 years of age, died at the residence of his daughter, Mrs. Oscar Childs, Hooper, Weber county, Utah, December 21, after five days' illness. He was born in England, December 11, 1826, joined the L. D. S. Church in 1844 and came to Utah in 1853. After two years in Salt Lake he came to Ogden. He was bishop of West Weber for a number of years. He leaves six sons, seven daughters, sixty-three grandchildren, 115 great-grandchildren, and nine great-great-grandchildren.

*The total population of the world*, according to the *Gotha Hofskalendar*, is now estimated at 1,699,000,000. Of these there are 205,000,000 in North and South America, and 1,494,000,000 in the rest of the world. As to the density of the population, the average number of inhabitants to the square mile is estimated at 28.5. Europe is most densely populated, with 114.5 persons per square mile, while Australia has only 2.45. In North America the average population per square mile is estimated at 15.

*Woodward Field*, the U. S. air mail field at Salt Lake City, was dedicated, December 21, with post office officials, state government representatives, city and county officials, as well as delegates from various commercial bodies of the state in attendance. The program commenced at 3 o'clock at the field, as follows: Opening address, Mayor Neslen; address, Harden Bennion, secretary of state, acting governor; dedicatory prayer, the Rev. Elmer I. Goshen; dedication, E. R. White. A banquet was held in the evening at the Commercial Club.

*The inaugural ball* in honor of Governor and Mrs. Charles R. Mabey was held at the Hotel Utah, January 10. It was in every respect a successful affair, attended by citizens from all parts of the state, members of the new legislature, county and local officials and officials from neighboring counties and cities; retiring officers of the state; state and county leaders in

last fall's election; former governors; pioneers who recall the ox-cart days and debutants out in society for the first time and members of the defeated party basking in the glory of their rivals.

*Dr. von Bethman-Hollweg*, former chancellor of Germany, passed away at his estate, Hohenfinnow, near Berlin, January 2, this year, succumbing to an attack of pneumonia. He held the office of chancellor from July 4, 1909, to July 14, 1917, when he was succeeded by Dr. George Michaelis. He was the author of the famous characterization of the Belgian treaty as a "scrap of paper," but he had sense enough to oppose unrestricted submarine warfare and to warn Germany against underestimating the strength of the United States. He was 64 years old at the time of his death.

*Governor Charles R. Mabey* and the other new state officers took the oath of office at the state capitol, January 4, in the presence of a number of prominent citizens. Chief Justice E. E. Corfman administered the oath. The other officers sworn in were, H. E. Crockett, secretary of state; Harvey Cluff, attorney general; Mark Tuttle, state auditor; W. D. Sutton, treasurer; and Dr. George Thomas, superintendent of public instruction. Governor Mabey is the fifth executive of Utah since statehood was obtained. His predecessors were, Heber M. Wells, John C. Cutler, William Spry, and Simon Bamberger.

*The central portion of the city of Cork, Ireland*, was burned to the ground, December 12. The conflagration followed an ambush of the military at Pillows Cross, the previous evening, in which four persons were killed and others wounded. Three civilians were taken from their houses and killed. Then the fires started. Bomb explosions and firing of guns were heard. The city hall, which was totally destroyed, was an historic building valued at \$1,000,000. More than three hundred buildings were destroyed. The latest reports from Ireland are to the effect that the Irish revolutionists are prepared to listen to proposals of peace.

*Elder Anthony W. Ivins* returned, December 10, from a trip to Mexico, where he went to visit the L. D. S. colonies and look into the matter of the return of the land abandoned by the owners during the late revolutions. Elder Ivins says the conditions are very much improved. Villa is attending to his ranch, and the general impression is that the new government will succeed in bringing peace and prosperity to the country. Elder Oscar A. Kirkham, who accompanied Elder Ivins, is very hopeful of the outlook in Mexico. Elders Ivins and Kirkham stopped off at Douglas, Arizona, to be present at the dedication of the \$32,000 L. D. S. chapel December 5. President Heber J. Grant, Elders Ivins and Kirkham were speakers.

*Earthquake shocks*, December 17, destroyed several towns along the Argentine slope of the Andes mountains. At Tresportenas more than one hundred people perished, and at Costa de Araujo there were eighty-one fatalities. At Tresportenas, Lavalle, and Lacentral not a house was left standing. At Costa de Araujo great crevices were opened out of which hot water spouted. About the same time that this happened in South America an earthquake occurred at the entrance of the Bay of Avlona in Italy. A number of houses disappeared in a landslide, and many deaths were reported. Another earthquake shock was reported from the island of Yap in the South Pacific Ocean. Experts at Tokio believe that there has been a tremendous upheaval of the bed of the Pacific.

*Mrs. Bathsheba Smith Merrill*, daughter of the late President George A. Smith and Mrs. Bathsheba W. Smith, died at her home in Sandy, De-

ember 22. Death was due to the infirmities of old age. She was born August 14, 1844, at Nauvoo, Ill., and accompanied her parents to Utah in 1848. Her father first came in 1847 to the Salt Lake valley, returning to accompany his family and a troop of emigrants here. Mrs. Merrill was married January 3, 1861, to Clarence Merrill. They made their home for a time with her parents in the structure now known as the Church Historian's office. For years the Merrill family lived on a ranch in the mountains of Piute county, Mr. Merrill having charge of the Deseret Telegraph line between Fillmore and Cove creek. Mrs. Merrill and her husband were leaders in dramatic art at Fillmore. They came to Salt Lake in 1883 from Fillmore. Mrs. Merrill was the mother of fourteen children, ten of whom are living.

*The first debate* in the history of Utah between a local "team" and one from a great eastern university was held in College Hall, Provo, December 22, between representatives of the B. Y. University and Princetown. The B. Y. students were declared to be the winners.

The question was, "Resolved, That Congress Should Pass a Law Prohibiting Strikes in Essential Industries, Constitutionality Conceded." Princetown had the affirmative, and was represented by Charles Denby, of Washington, D. C.; John F. Currite, of Buffalo, N. Y., and Alfred McCormack, of Brooklyn, N. Y. The Brigham Young university sustained the negative which was in the hands of George Ballif, Ernest Wilkinson, and E. H. Harter. The judges were Elmer E. Corfman, chief justice of the supreme court of Utah; S. R. Thurman, associate justice of the supreme bench; and Harold Stephens, district judge in Salt Lake county. At the close of the debate, a banquet was given in honor of the visiting team, under the direction of Professor Cutler, head of the B. Y. U. domestic science department.

*The Assembly of the League of Nations* at Geneva, December 13, unanimously adopted the plan for an international court submitted by the committee to which it had been referred.

The jurisdiction of the court comprises all cases which parties refer to it and all matters specially provided for in treaties or conventions in force. Members of the league and states mentioned in the annex to the covenant may either when signing or ratifying the protocol to which the present statutes are joined, or at a later moment, declare that they recognize as compulsory, *ipso facto* and without special agreement in relation to any other member or states, accepting the same obligation, that jurisdiction of the court in all or any classes of legal disputes concerning the interpretation of a treaty, any question of international law, the existence of any fact, which if established, would constitute a breach of international obligation, and the nature or the extent of reparation for a breach of an international obligation. On December 14 the Assembly went on record as favoring the limitation of armaments by the powers for the next two years, by mutual agreement. On December 15, Austria was admitted to the League, and Bulgaria, Costa Rica, Finland, and Luxembourg, on December 16. On December 17, Albania was received as a member. The Assembly adjourned December 18.

*The fourteenth session* of the Utah Legislature met at noon, January 10. Thomas E. McKay, of Huntsville, was elected president of the senate, and E. R. Callister, speaker of the house. The political complexion of the legislature is somewhat peculiar. Among the forty-seven members of the house there is only one Democrat, while in the senate there are seven, owing to the holdovers. Among the duties first attended to was the selection of employees.

In the senate the choice was: Q. B. Kelly for secretary, J. J. Peters for minute clerk, William Langenbacker for docket clerk, Alfred Stout for sergeant-at-arms, Norman Wold for mailing clerk; Francis Wetzell, Mrs. E. Keightley, Miss Marie Standish and Miss Anna Laura Stohl for committee clerks; John Squires and Fred Meisner for door-keepers; Thomas Gledhill and A. D. Ross for watchmen, and J. Chester Knudson and Ashby Badger for messengers.

In the house: Charles R. Bradford, Salt Lake, chief clerk; E. L. Cropper, Salt Lake, minute clerk; La Mont Allen, Cache, docket clerk.

The governor's message was read January 11. He recommended, among other things, the reorganization of the state administrative system, so as to secure economy as far as compatible with efficiency.

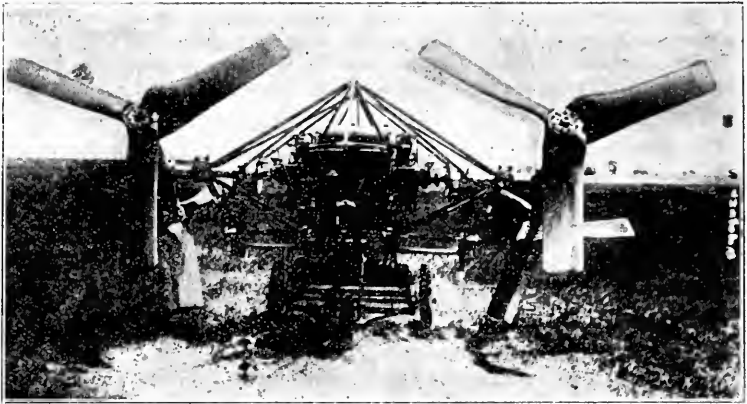
*Severe fighting between Greeks and Turks* near Smyrna was reported January 10. Greek forces were said to be advancing in three columns nineteen miles north of Banza.

*The three hundredth anniversary* of the landing of the Pilgrim Fathers was celebrated, December 21, 1920, with appropriate exercises, at Plymouth, Mass. A company of descendants of the Pilgrims and distinguished guests gathered in a modest theater and listened to addresses by Senator Lodge and Governor Coolidge, and a poem by Dean Le Barton R. Briggs, of Harvard university. One feature of the celebration was the transmission by telephone of a message from Governor Coolidge to the governor of California. This part of the program had been arranged as a fulfilment of a prophecy by Daniel Webster a hundred years ago. On the occasion of the two hundredth anniversary of the Pilgrim landing, Webster, referring to the progress of the country in the coming century, said: "On the morning of that day \* \* \* the voice of acclamation and gratitude, commencing on the rock of Plymouth shall be transmitted through millions of the sons of the Pilgrims until it looses itself in the murmurs of the Pacific seas."

Locally, the event was celebrated in the Tabernacle, Salt Lake City, by a gathering of citizens, presided over by the mayor. President Heber J. Grant offered the opening prayer. Addresses were made by Professor B. Roland Lewis of the University of Utah; the Rt. Rev. A. W. Moulton, Episcopal bishop of Utah, and Hon. Nephi L. Morris. The Rt. Rev. Joseph S. Glass, bishop of the Catholic diocese of Utah, pronounced the benediction. A number of patriotic songs were sung under the direction of Professor A. C. Lund. Professor J. J. McClellan played Handel's "Largo" (his own arrangement), and Miss Margaret Summerhays sang, "The Flag Without a Stain." "The Pilgrim's Chorus" was rendered by the choir.

*Is the life of a child worth \$10?* Some people declare that Americans have forgotten all about the war, and all about the dreadful conditions which is felt among European nations. But the European Relief council believes that Americans are always humane and that the loss of human life, human suffering and particularly the suffering of little children always touches a chord of sympathy in liberty-loving citizens of the United States. Building upon this latter belief, the council is making an appeal this month for \$33,000,000 to alleviate conditions among 3,500,000 children in central and southeastern Europe. These children are too weak from lack of food to laugh, to play, or to sing. They are just trying to keep body and soul together until the next harvest. Herbert Hoover, chairman of the European Relief council, believes that when that harvest once comes, the starving nations can take care of their own children, and is hoping that this will be the last appeal to be made for their relief from the American people. But now he is asking Americans in the name of common humanity to give—to give in the name of their own little children; to give in the name of

the youth who must carry on the big ideals of the world in the future. The sum of \$10 will keep one child on one meal a day until harvest time. A joint state committee has been appointed with Mrs. Annie Wells Cannon as chairman, Mrs. H. W. Pickering as secretary, W. W. Armstrong as treasurer, and headquarters were opened in the Hotel Utah and for one month until January 31, Utahns are asked to give as generously as possible to a most humane cause. Subscriptions in any amounts can be forwarded to the European Relief Council, Mezzanine floor, Hotel Utah, Salt Lake City.

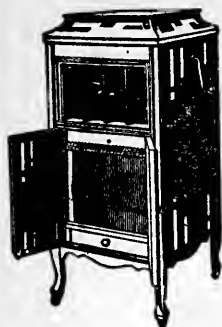


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*This Machine May Revolutionize Aviation*

*Final tests* have been successfully completed on a flying machine which promises to revolutionize aviation. For sixteen years the mechanical genius of four members of the Leinwever family of Chicago, has been concentrated on experimentation with an improved Helicopter, a screw propelled flying device, in which the lifting is accomplished by two pair of horizontal blades revolving in opposite directions. The cherished dream of a decade was realized when, in the presence of a deputation of noted engineers, at the Speedway Park, in Chicago, this novel machine defied all laws of gravitation, and ascended vertically in the air. Victor, Curiss and William Leinwever, three brothers, witnessed the triumph of science. Their father, Herman Leinwever, who originated the idea, did not live to see the invention perfected. The machine is devoid of the fragile wings, characteristic of aeroplanes. The space occupied by this metallic bird, is just the space of the rigid fuselage. Two sets of propellers, of original design, on each side of the turnau, rotate on revolving axes. The machine may rise and descend vertically. After the desired height has been reached, the propeller axes can be tilted in either direction, developing a lateral, as well as a vertical, velocity. By manipulation of the motors, the machine may be brought to a distinct stop at any time in flight. It can be jockeyed back and forth, and landed with utmost accuracy, on a platform just the size of the machine. It is equipped with an automatic stabilizer operated by compressed air. The invention is modeled upon the principle of flight invoked by nature. A large machine equipped with twelve large motors, that will carry sixty tons will soon be constructed. This photo gives a front view of the machine with propellers set in position for a vertical rise.





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Moroni Snow, *Assistant*

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